

# THE CONGREGATIONALIST and CHRISTIAN WORLD



THE PILGRIM PRESS BOSTON & CHICAGO

April 18, 1903

Springtime Number

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

**Topic, April 28-May 2.** An evening with Arctic missions. Job 38: 22, 23, 29, 30.

In the two mission subjects thus far considered this year, China and Africa, we have been dealing with vast and densely populated districts of the earth, where we had a chance to see how the Christian heaven is working great structural changes in the life of these countries. Today we are thinking of a region of the earth whose total population does not begin to equal many a Chinese city of the second or third grade. But our present theme has a fascination all its own. It transports us in imagination to some of the most forlorn and uninviting Christian outposts in the world. It puts us in contact with some of the bravest and most self-denying soldiers of Christ's army who have counted cold and isolation, scanty diet, the long arctic night and peril of great waters as of small moment beside the joy of winning the forgotten and forsaken children of men to Christ.

*The field.* There are three special centers of interest. The first is Alaska, with its population of some 63,000, the second Greenland, with its 10,000 inhabitants, of whom the greater portion are now professing Christians, and Labrador, with its mixed population of 5,000 or 6,000 whites and Eskimos, increased in the summer by 25,000 or more fishermen who come thither on their special errand.

As Congregationalists we naturally keep particularly in view the work of our four American Missionary Association workers at Cape Prince of Wales in Alaska, of the representatives of the Home Missionary Society a little further to the south at Nome and Douglas and the efficient work of Rev. D. W. Cram at Valdez, where he and his wife during the last two or three years have succeeded in establishing a promising church. Nor ought we to forget the Congregational blood shed in Alaska when Rev. H. R. Thornton just ten years ago next August was brutally murdered at Cape Prince of Wales. Other noble workers in Alaska are Rev. Sheldon Jackson D. D., now the Government General Agent of Education, William Duncan, that marvelous Englishman who has built up a community of law-abiding, Christ-loving Indians at New Metlakatla, Dr. Marsh and his wife at Point Hope, one of the two most northerly mission stations in the world.

Turning to Greenland, the second center of interest, we recall the touching story of Hans Egede, the pioneer missionary early in the eighteenth century, and the patient labors of the Moravians, who have practically taken the country out of the category of mission lands. In Labrador, the third section of our present field, we also find the Moravians at different points and think at once also of Dr. Wilfred T. Grenfell and his splendidly diversified work in behalf of the natives and fishermen.

*Varieties of labor.* Though Arctic missions are small compared with the Christian propaganda in Asia, for instance, they present almost all the variety in method which we find anywhere in the world. Medical work is a potent agency, and industrial schools, orphanages, homes, reading-rooms and pleasant clubrooms and social centers are utilized.

MATERIAL HELPFUL IN PREPARATION OF THE MEETING

Leaflets to be obtained from the headquarters of the American Missionary Association and the Congregational Home Missionary Society.

Articles by L. L. Wirt in *The Congregationalist* of June 7 and 21, 1900.

Rev. H. P. Beach's *Geography of Protestant Missions*, chapter on the aborigines of America, instructive and suggestive.

Dr. W. T. Grenfell's Vikings of Today.  
 Egerton R. Young's With My Dogs in the North-land.

**J. B. Clark's Leavening the Nation.**



# The Booklovers Library

## SOME FACTS AND FIGURES

The Corporation has never had a prompter or a more enthusiastic or, for that matter, a more substantial endorsement of its work than in the present sale of *Booklovers* Stock. The mail and telegraphic orders for Shares have reached the Treasurer from practically every State in the Union. The sale will continue daily until this entire block of 20,000 Shares has been sold. This is the last opportunity investors will have of buying *Booklovers* at par. No further announcement will be made. No further announcement will be necessary.

The *Booklovers* is a library of absolutely new books. After a book has been listed six months it is withdrawn and transferred to some other library department. This policy makes it possible to give *Booklovers* members a service "hot from the press" of the very newest publications. The management aims to secure a rental of ten cents a week upon each *Booklovers* book over and above operating expenses. An \$8 fee, for instance, allows \$3 for operating, and \$5 for rental. The fees average about \$10 per member. This one library department has at the present time in the United States, in Canada, and in Great Britain close upon 200,000 books actually out in the hands of its subscribers.

The *Booklovers* has branches in seventy-eight American and Canadian cities, with complete organization of delivery agents and representatives, making it possible to deliver books at a profit in practically every city and large town. From its central library in Hanover Square, London, it delivers books throughout Great Britain.

The *Tahard* Inn library was established a year ago to supplement the *Booklovers*. It is growing very rapidly and has now a larger membership than the *Booklovers*. Before we are through with the *Tahard* Inn extension, it is probable that there will be five exchange privileges in every important town in the country. The books that are being most largely read in the *Tahard* Inn in the country towns (and this is where our membership is greatest) are the books that a year ago were in popular demand in the *Booklovers*. These two libraries dovetail in the most satisfactory way.

It has taken a great deal of hard work to build up this library enterprise and to extend its influence. It has cost a lot of money; some of it wisely spent and some of it not so wisely spent; but every dollar spent with the best purpose, and, so far as the management could discern, in the best interests of the business. I know of no enterprise which has made itself so widely and so favorably known in three years. Its policy has been a forward one. Its management has endeavored to discern the future and to anticipate and meet the rapidly changing book and publishing conditions.

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The *Booklovers Corporation* has paid dividends at the rate of **10 per cent.** per year since August 1, 1900. The last half-yearly dividend was paid on February 20th. The half-yearly dividend periods end June 30th and December 31st, respectively. The Corporation has no bonded debts, and its stock when fully paid is non-assessable. All Shares become dividend-bearing from the date of final payment. Dividends are payable in February and August.

*Seymour Katz*

President

1323 Walnut Street, Philadelphia

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**NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903**

SUMMARY OF ASSETS.	
Cash in Banks	\$427,046.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,892.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,530.00
Bank and Trust Co. Stocks	466,250.00
Bonds and Mortgages, being 1st lien on Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1903	9,315.79
	\$17,108,635.12
LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,986,873.00
Unpaid Losses	737,114.48
Unpaid Re-insurance, and other claims	853,608.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,038.69
	\$17,108,635.12
Surplus as regards Policy-holders	\$9,436,038.69
JOHN H. WASHBURN, President.	
ELBRIDGE G. SNOW, Vice-President.	
FREDERIC C. BUSWELL, 2d Vice-Prest.	
EMANUEL H. A. CORREA, 3d Vice-Prest.	
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**Religious Notices**

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.**  
**THE SEVENTY-FIRST ANNUAL MEETING of the Congregational Sunday School and Publishing Society** will be held in Pilgrim Hall, Congregational House, Boston, on Tuesday (Monday being a holiday), April 21, 1903, at 3 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also, the State Association, Conference, or Convention of Congregational churches in any State may annually nominate five persons for election as annual members of the society. GEO. M. BOYNTON, Secretary.  
**AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York.** Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sealer's Magazine, Seamen's Friend and Life Boat.  
Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.  
Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. HALL ROYCE, Treasurer.  
**REUNION OF ANDOVER SEMINARY ALUMNI.**—The Alumni of Andover Theological Seminary, living in or near Boston, will hold a reunion at Young's Hotel on Monday, April 27, at 12 o'clock. Luncheon will be served (price, \$1.00) at 1:30. This meeting directly follows the meeting of the ministers in Pilgrim Hall, at which Dr. William R. Arnold, professor-elect of Hebrew, is to speak. There will be an informal discussion of seminary interests; while also the occasion will afford opportunity to greet the new professor. Cards of invitation have been sent to all known addresses of men in and about Boston; but any and all alumni who may read this notice are also cordially included in this call.  
EDWARD Y. HINCKES, WILLIAM E. WOLCOTT, CHARLES O. DAY, Committee.  
**CHICAGO THEOLOGICAL SEMINARY.**—The Board of Directors of the Chicago Theological Seminary in accordance with the requirements of its Constitution, hereby calls a meeting of the Triennial Convention of the Seminary to convene in Chicago, Ill., Wednesday, May 6, 1903, at 10 o'clock A. M., in Carpenter Chapel. Each local association of the Congregational Churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico is invited to appoint each one delegate to represent the churches of said local association. Local associations which have a church membership of over fifteen hundred are entitled to elect one additional delegate for every five hundred church members.  
The Convention will consist of the delegates thus appointed, together with the Board of Directors and the members of the Faculty of the Seminary. Delegates who will be present, please report their names at an early day to Rev. HERBERT W. GATES, 81 Ashland Boulevard. By order of the Board of Directors. GEORGE S. F. SAVAGE, Secretary.  
CHICAGO, ILL., April 2, 1903.

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SPECIAL FROM KANSAS AND ILLINOIS.—President SWENSSON, Bethany College, Kansas: "AMBROSE is as forceful as a public prosecutor, kind as a Gospel Messenger, incisive as a daring surgeon." Lady FRANCES E. WILLARD, of Heaven: "The nib that finds the elusive, reluctant, inevitable best-word."  
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# THE CONGREGATIONALIST

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Saturday  
18 April 1903

and Christian World

Volume LXXXVIII  
Number 16

## Event and Comment

### The Witness of Easter Day

It must be increasingly hard for the skeptic to retain his skepticism in the face of such a demonstration of faith in the resurrection as last Sunday witnessed. At any rate, even if his unbelief does not give way before what seems to be a wider observation of the day from year to year, the chorus of praise must jar upon his nature as he sees churches thronged and the tokens of Easter faith and Easter rejoicing on every hand. Of course one can discount the genuineness of the demonstration and question whether on the part of the great world it is anything more than a fashion. But the simple truth is that more people today than ever before in the world's history believe in the resurrection of Jesus from the dead and are living day by day in the hope and inspiration which the thought of a risen Christ carries.

### Successful Missionary Prayer Meetings

The success of the Week of Prayer for the world's evangelization observed in a number of places last week, more than justifies the action of the foreign missionary boards of the United States and Canada, in urging the churches of all denominations to unite in such an undertaking. Here in Boston the expectation of the committee of which Sec. J. L. Barton, D. D., was chairman was more than realized. At noon every day from four hundred to seven hundred persons met in Tremont Temple, where their thoughts and prayers were guided by such leaders as Drs. Chauncey Goodrich of North China, Bennett of Japan and Tracy of Turkey, Mr. Robert E. Lewis, Y. M. C. A. secretary at Shanghai, Prof. E. C. Moore of Harvard, Bishop Lawrence, Dr. Mabie, Dr. Francis Clark and others. The response of the Christian public to this opportunity shows that a certain number of persons can always be relied on for co-operation in such a movement. We trust it will encourage the projectors of this series of meetings to arrange for similar gatherings, not only during Holy Week but occasionally throughout the year. A series of meetings in some central place like Tremont Temple or Park Street Church, at which missionary enterprises at home and abroad should be represented by workers from the field, might be made an important feature of the winter in many American cities.

### Mr. Eberman's Sudden Death

Just as the leaders of the Christian Endeavor movement were rejoicing over the speedy coming of Mr. Von Ogden

Vogt into their ranks as secretary of the United Society, they were plunged into gloom by the news received last Monday of the death of the Field Secretary Rev. Clarence E. Eberman at Banff, N. W. T. He with Mrs. Eberman had been taking an extended tour in the interest of Christian Endeavor. They had held meetings from southern California to Washington and had gone over the Canadian line to Vancouver, where Mr. Eberman rose from his sick bed to meet an appointment. One of the next points on the route was Calgary, and in order to prepare himself for it and the succeeding appointments in Manitoba and farther East, Mr. Eberman and wife had gone to Banff for a few days of rest. There the disease developed into virulent typhoid, accompanied by congestion of the lungs, and the end came last Sunday afternoon. There will be tender and widespread sympathy with Mrs. Eberman in this great sorrow, as well as with all who are closely touched by it. Mr. Eberman has been connected with the United Society for about two years and in his extensive journeyings had commended himself and the movement to all with whom he came in contact. He was a genial, high-minded, large-hearted, consecrated man, whose place it will be hard to fill.

### Western Educators Meet

That was an important conference of college presidents at Grinnell, Io., last week, to be reported more fully next week. Never before have the heads of so many Congregational institutions of the Interior and Western states met for such close grappling with their problems. It shows that the tendency toward frequent consultation and co-operative effort is gaining strength in Congregational education circles as well as among our churches and our benevolent societies. Gratifying indeed is it that the outstanding feature of the conference was its emphasis upon Christian education. Rev. E. M. Vittum, D. D., the local pastor who attended the conference rather as an outsider than as a participant in it, writes us as follows: "The visitor felt himself in the presence of devoted Christian men conscious of being engaged in a great religious work. The union of evangelical Christian faith and life, advanced scientific thought, and modern methods of activity, was like a dominant chord sounding through all the discussions. It was like the meeting of a missionary society under the impulse of a religious awakening. It suggested that the Congregational college is a good place for the education of young people."

We anticipate excellent and far-reaching results from the institution of these annual gatherings of college presidents.

### An Excellent Appointment

Statesmanship of no mean order has been shown by the Presbyterian Church in handling its missionary operations during the past decade. This has been seen especially in its choice of young men—for important tasks. First came the selection of Mr. Robert E. Speer as a missionary secretary, enlisting him in his youth and giving him a career where he could appeal not only to youth but to adults in behalf of the great cause of foreign missions. More recently Mr. J. W. Baer has been enlisted by the home missionary board. And now, last but not least, Rev. Charles Stelze of St. Louis, whose record in the ministry has especially fitted him for the place and duty, has been chosen to mediate between the church and the working men, to devise some way by which the Presbyterian Church may get a grip on the wage-earner and the wage-earner get a grip on the idea of serving Jesus Christ in connection with and through the church. Mr. Stelze's book, *The Workingman and Social Problems*, has made him well known.

### The Alleged Heresies of Dr. Rainsford

The *Churchman* and the *Church Standard* agree in condemning the tactics of the High and Low Churchman of the diocese of Pennsylvania who recently, upon hearsay evidence without investigation or deliberation rushed into print with an attack on Rev. Dr. W. S. Rainsford of St. George's, New York city, charging him with heresy. "The Church has no use for priests disloyal to her vows and to her faith," says the *Churchman*, "neither has she use for priests who will, by a postal card vote, endeavor to stamp a brother priest as disloyal. . . . It (the incident) is only a manifestation of the lengths to which clergymen may go when once they yield themselves to the idea that the Lord has committed his truth to them individually, or exclusively to their order, as priests of the church." Dr. Rainsford has let it be known in a brief note to the coadjutor-bishop of the diocese that he is loyal to the beliefs of the church, and that he accepts the mediatorial work of Jesus Christ. Why is it that persons concerned about their Christian brethren's orthodoxy and doubtless sincerely solicitous touching the maintenance of the truth so often resort to reprehensible methods to secure their ends? They simply arouse all the sympathy for the man attacked that is latent

in the hearts of broad-minded people and they almost invariably fail to accomplish their object.

The interests touched upon at Y. P. S. C. E. conventions increase in number every year. The first announcement of the Denver program for the biennial international convention, July 9-13, mentions two speakers especially who will be eagerly welcomed. One is Rev. R. J. Campbell, Dr. Joseph Parker's successor in London, whose winning personality is sure to make friends for him among American young people; while the new general secretary, Mr. von Ogden Vogt, will use this opportunity to become acquainted with some of his numerous constituency. Following an afternoon devoted to some twenty denominational rallies, will be an evening gathering to consider "Fellowship of the denominations and of the world." Missionaries from all parts of the world are expected to speak and Hon. Joseph W. Folk, the St. Louis attorney who surely has been doing missionary work in behalf of civic honesty, is to discourse on the Municipal Problem. Dr. R. A. Torrey is expected to have returned from his world tour and will assist in the evangelistic services to be held daily in Court House Square and in the car shops. A study hour every morning will be devoted to Bible study, church music, C. E. methods, pastoral conferences, etc., while conferences on prison and floating C. E. and other branches of the work will be held, as well as the usual Quiet Hour and consecration services.

#### Irrigation and Immigration

The passage by Congress of the bill for irrigation means the springing up of hundreds of towns and villages in great areas of our Western states which have been hitherto desert prairies. Any traveler who has passed through some of these desolate ranges on a railway train and then has come suddenly into a region of green fields and pleasant homes whose boundaries were sharply defined by irrigating ditches, can imagine the transformation which the next decade will witness in the Rocky Mountains and beyond them. The people who are to help fill and make these desert places blossom as the rose are coming to this country in greater numbers than ever before. The month of March saw arrivals of immigrants at the average rate of about 3,000 per day. The Saxonia is due this week with the largest number of passengers ever brought to Boston in one ship. This new expansion of our national domain and population is a new summons to Christian churches to plant Christian institutions wherever new settlements spring up.

Rev. C. Silvester Horne, one of the most gifted of the younger English Congregationalists, has resigned his place as pastor at Kensington, one of London's choice suburbs, has passed by calls to Liverpool, Bradford and Glasgow, has refused to stand as a candidate for election to the secretariat of the Congregational Union of England and Wales, and has decided to become pastor of a church, now derelict, in a por-

tion of London where all sorts and conditions of men live, namely at Whitefield's Tabernacle, Tottenham Court Road. Mr. Horne was president of the London Congregational Union last year, and as such got at the facts of the situation. He saw that if the formerly well-to-do churches now deserted by their former constituents were to be maintained, there must be support from the outside, a reconstruction of methods along institutional lines, and the leadership of commanding men. He has practiced what he preached, thrown himself into the breach, forsaken the ease and comfort of his present position, and is disposed to test once and for all whether Congregationalism is strictly limited to upper middle class folk resident in re-



spectable city quarters and in suburbs, or whether it, like Wesleyanism led by such men as the late Hugh Price Hughes, can grapple with all sorts and conditions of men. He will have loyal support, we trust, from his brethren in the ministry, and imitation should he prove successful. Charles Booth, the great analyst of London life, in his book on the Religious Influences of London just out, deals most trenchantly with the virtual caste system of Congregationalism in London. 'Tis to give the lie to such exclusiveness that Mr. Horne sets forth on his new work. His action is not without its import for American Congregationalists resident in cities.

#### The Problem Before English Liberals

Church Council to give women more recognition in the work of the council, especially in resistance to the iniquitous Education Act; to enlarge its borders and take in Scotland, if for no other reason so as to arouse the waning fires of Liberalism and recall to the Scotch of today the glories of their fathers and their heroism for conscience' sake; to organize more effectively to defeat the Education Act to the extent of indorsing the Passive Resistance Movement. It claims that the decisive defeats of the Ministry in recent by-elections were due more to antipathy created by enactment of the Education Act than to any other cause. It urges its constituents to fight for any candidate of any party which will favor prompt and drastic amendment of the Education Act. As between Sir Henry Campbell Bannerman with his statement that the Liberal party's policy today with respect to Ireland and Irish Home Rule must be the same as the party's policy in 1886 and 1893, and Mr. R.

W. Perks, M. P., who says that the Liberal party must choose between the Irish and the Nonconformists, the *Weekly* is with Mr. Perks. It says that Irish Home Rule has paralyzed the Liberal party for seventeen weary years. For itself it lays down four propositions. The Liberal party is pledged to religious liberty, whatever the Irish do. The Gladstonian Home Rule bills are dead. Recognizing that the Irish are doing their utmost to prevent the Liberal party from coming into power no Home Rule measure must be attempted. Nor must Liberals take office if they are to depend on the Irish vote. Liberals are willing to promote any just and well-considered measure for enlarging self-government in Ireland, while they repudiate an independent Irish Parliament. The *Christian World*, on the other hand, says that Mr. Perks's letter and his raising of racial and religious strife in connection with the future of the Liberal party is "a notable example of how the right thing may be done in the wrong way." It agrees that repeal of the Education Act precedes all other questions for Nonconformists.

Generally speaking, municipal elections held last week in the Interior and West favored the Republican party. Our Chicago editor sets forth the result there, and dwells on the gravity of the issue of corporation control and franchise gifts. Fortunately through the efforts of the Municipal League the electors were enlightened as to the merits of the candidates for the municipal legislature, and a decent set of men will serve. The result in St. Louis is amazing. District Attorney Folk's probing of municipal corruption seems to have been without effect so far as the citizens of the city itself are concerned. The booblers and the political heelers have another lease of life. The election of "Golden Rule" Jones as mayor of Toledo, against opposition of the old line parties and the press of the city, shows that his social platform appeals to the voters and that they have confidence in him. Philadelphia has come under the rule of a mayor whose record as district attorney has been creditable, and who had the indorsement of many of the municipal reformers of the city. His first appointments show that he is to try to serve two masters—the Quay Machine and the reformers. His inaugural was full of admirable sentiments, but appointments and acts count. Mayor Low's recent display of nerve and backbone, first in dealing with the organized liquor dealers of the city, and more recently in attacking the monopoly which controls the lighting of the city, has strengthened his candidacy as the municipal campaign draws near. In most ways the administration has commended itself to reformers, and he probably will be the Fusion candidate again. During the past week he has rallied the citizens of Greater New York to assemble in mass meetings and express their emphatic opposition to a crop of "grab" bills now before the legislature, which imperil the interests of the city in the matter of transportation franchises. He has not hesitated to name the Metropolitan Traction Company as the most flagrant offender. This is the monopoly



which controls rapid transit on surface lines in the borough of New York, and which is reaching out with its tentacles over the entire city. With "Boss" Platt's power waning at Albany and a new boss's power not yet asserted or recognized, the "strikers" and the "grabbers" are making Albany the scene of their most desperate efforts just now.

**The Defeat of the Strike in Holland**

Given State ownership of railroads which Socialists herald as a step toward the socialistic State, and it follows logically that refusal to carry out duties involved in employment on those public agencies is revolt against the State, and is punishable as such. Face to face with the logic of this, and made aware that for a variety of reasons the Netherlands government had back of it the Dutch people, the strike of the railway employees and the sympathetic strike which followed it have collapsed, accomplishing neither general suspension of traffic nor defeat of the stringent laws relative to conditions of employment and relinquishment of the same on the State-owned railways, which laws the national legislature has proceeded to pass under the lead of the Kuyper Ministry. Premier Kuyper, the Calvinist clergyman turned statesman, has back of him a remarkable coalition of Protestant and Roman Catholic Conservatives who have sunk religious antipathies in the face of rampant secularism and radicalism. Moreover, he can count on the national spirit to defeat any scheme detrimental to a State-controlled industry, which interference imperils the free flow of German commerce to Dutch ports and might thus furnish a pretext for German interference with Holland's national and territorial integrity.

**The Cloud Over Balkan Skies**

Mr. Balfour's speech in the House of Commons last week accurately reflected a general feeling in European circles among those informed as to happenings in European Turkey, namely that the situation is grave and almost anything may be expected so inflammable is the tinder lying about. The murder by Albanians of a Russian consul and the travesty of justice done to the murderer by the Turkish tribunal has placed the sultan in a dilemma. Russia cannot be satisfied with the reparation offered; the Albanians cannot be dealt with summarily, for is not the sultan's personal safety at his palace in Constantinople dependent on an Albanian bodyguard? Meantime while affairs in Albania are drifting and agents of the sultan are endeavoring to purchase a peace there, and while Russia slowly works out her policy of attack on Turkey, the situation in Macedonia itself is serious, judging from reports that the New York *Tribune's* correspondent is sending to that enterprising journal. The revolutionary bands are making life unendurable for those who will not favor the uprising against Turkey; the inhabitants are being taxed by the roving insurrectionists and those who refuse sooner or later lose their lives. Moreover, whenever the Turkish soldiery and the revolutionists come in collision or whenever a village is suspected of being a hotbed of rebellion com-

bat and brutality follow. Our missionaries are reported as advising many of the Bulgarians and Greeks to leave for this country, and where they can it is being done. Rev. Mr. and Mrs. Tsilka, with their child born in captivity and cared for so lovingly by Miss Ellen Stone, have started for this country.

### What Is the Attraction

If an impartial and thorough student of present day Christianity should seek to discover the point at which it is most successfully touching the life of the race, what would be his conclusion? He would doubtless be impressed by the strength of ecclesiastical systems and by the network of practical activities which have their rise in the church; he might give as many reasons as Gibbon does in his famous chapter on the growth of Christianity for the hold which the faith of Christ has upon the world; but he would miss the secret altogether if he did not discern and acknowledge the one great outstanding fact, namely, the persistent attractiveness of the personality of Jesus Christ.

We have just passed through another Lenten season. Its more general observance this year than ever before, particularly in branches of the church hitherto somewhat indifferent to it, testifies to the growing realization of its worth. But the appropriation of Lent by Congregationalists, Methodists, Baptists and other denominations means something more than a craving for liturgical forms or a deliberate return to the observance of the church year. The main reasons why non-liturgical bodies are making larger use of the opportunities presented by holy days and particularly by Holy Week is that they are brought thereby into closer contact with the real Christ. The hunger to know him better, to follow him in all the windings of his earthly career and particularly to go with him along the sorrowful way, even to the cross and the tomb in Joseph's garden—this explains why almost every Congregational church last week turned its services in the direction suggested by the Saviour's passion. In many cases the Week of Prayer, transferred from its former position at the beginning of the year, was observed with more satisfactory results. Here again the explanation is not simply that the beginning of the year is a busy season when the traveling in country districts is apt to be difficult, but because greater motive and inspiration for a special season of prayer inheres in a season associated with the last week of the Redeemer's life that cannot possibly attach to a period of time arbitrarily chosen and not specially related to him.

The most sensitive nerve in the Christian organism is that which responds to the touch of Jesus Christ. How can we doubt this while the Easter carols are echoing in our ears and the memories of Holy Week are fresh in our thoughts? Who of us that last Friday evening heard the simple story read again, of the trial and death of Christ, and felt its impressiveness anew and saw how it affected his fellow Christians, how still and awed and reverent they were as the minister went on reading the gospel narrative,

could doubt where the vital center of Christianity lies? This appreciation of Christ, it is true, takes different forms. You may go to some old world cathedral and view the stately ceremonial, the intoning of the priests, the elevation of the Host, all of which are alien to your traditional thought of religion, but you are forced to admit that Christ is often at the heart of this spectacular demonstration and that through it multitudes of weary laden, sin-sick souls find peace and pardon. Or you may go to a Methodist love feast in some plain wayside meeting house and listen to testimony after testimony from everyday men and women touching their personal fellowship with Christ and their joy in his service, and here again the sincerity of these confessions and the reality of the experience which lies back of them cannot be gainsaid. Whatever the form of manifestation of interest and of loyalty, the fact is patent that Christ is the great attractive element in Christianity.

There is a lesson for the preacher and for every disciple here. We would better carry on our Christian propaganda along the lines of the least resistance. For not to the Christian alone, but to the so-called worldling, is Christ himself the most interesting factor in Christianity. We often think that the gospel must depend on extraneous features to win its way in the world; when if we did but realize it, the unfailing charm, the universal fascination of our religion lies in the character of Jesus. To arrange our church services, to prepare our sermons and lectures, to institute new methods and procedures with this fact in mind is to ally one's self with a force whose magnetic quality has never been sufficiently put to proof.

### A Development of Polity

The great changes in modern methods of business must inevitably affect the administration of the affairs of the churches. Those of the Congregational polity probably feel most the influence of these changes, since they are more loosely affiliated than those of any other body. Both in England and America Congregationalists are discussing ways in which they can have greater concentration of power and unity of action without departing from their essential principles.

Locally the problem in Boston for some time has been pressing itself on the attention of our churches. They are separated into three local conferences. The ministers, also, are divided into three associations. As some of the city churches have grown weaker, and as their members have moved in various directions into the suburbs, there being no one organization to take the initiative either in strengthening the churches they left or to bring them into new organizations in their new homes, various Congregational bodies have been appealed to for this necessary work. But no definite policy or united action has resulted. New pastors have come to take up the burdens of difficult fields, some of whom have been hired by the year, while some have been installed by councils that have immediately dissolved, and they have found their way into fellowship with a body of ministers and a body of churches representing the

Congregationalism of only one-third of a municipality whose interests and problems are not thus divided.

The recent meeting of the three associations of ministers was the first step toward changing a condition which grows less and less creditable to Congregationalism in its oldest stronghold. It was fortunate that at this first meeting some one was ready to present a workable program applying our polity to the present situation. We print on another page the main points of Mr. Campbell's excellent paper. His suggestions are simple and easily understood. A meeting of all the ministers at least twice a year, an annual union conference of all the churches, with a program carefully prepared at the ministers' assembly previously held; a use of the Congregational Church Union for the strengthening of the weaker churches and the planting of new ones under the systematic direction of all the churches; and the co-operation of the Congregational Club to promote all the work of the denomination. The suggestion for a president of the whole body of churches to serve for a year and of a board of lay and clerical commissioners seems to be a natural and necessary means of making effective Mr. Campbell's proposals for united action.

The work which he has outlined plainly ought to be done. The business of our churches imperatively requires some such changes as are here proposed.

In some degree the churches in several other cities have acted together somewhat along the lines suggested. They have had leaders and boards of commissioners, cordially accepted though not perhaps formally chosen. But Boston has been less fortunate through circumstances for which no one person or church, perhaps, should be held responsible. The pastors of our strongest Boston churches while they have been men of conspicuous abilities and in their chosen lines an honor to Congregationalism have not for many years assumed the position of local denominational leaders. They have all had tasks sufficient to absorb their strength in caring for their own local fields and in other lines of activity. Boston is the headquarters of several of our national benevolent societies, and they have absorbed in their boards of directors the strength which many of our ablest men have had to give to religious work.

Undenominational organizations have also claimed the services of many who perhaps have not fully realized how much they were needed in the body which has the first claim on them.

Now, however, a definite program is before our churches. It is sure of careful consideration by a wise committee, which has already held its initial meeting and will carefully consider the specific recommendations. It is the genius of Congregationalism to use the unanimous judgment of the churches to guide its practical ministry in united effort. By this program an opportunity may be given for that judgment to express itself. Young ministers are coming into our pulpits and young laymen into our membership, who believe that the time is ripe for an advance, and who are ready to lead it. The enthusiastic reception given to Mr. Campbell's paper the audience who heard it showed

that the Congregational ministers of Greater Boston are of one mind concerning its timeliness and suggestiveness. When its proposals, modified as the committee deem wise, are presented to the churches, we believe they again will be heartily approved. And we expect to see important changes follow in our Congregational polity in this city, which may be found worthy of adoption in advancing the work of Congregational churches in other communities.

### A Question of Sovereignty

The unanimous decision of the United States Circuit Court of Appeals last week in the case of the United States *vs.* the Northern Securities Company, may be reversed later by the Supreme Court, but we doubt if it will be. A unanimous verdict along lines so recently set forth by the highest court in three of its last decisions will scarcely be set aside. Assuming that the verdict is to stand—what in essence is it? Technically it is a decision that competition and not monopoly is still the ideal of business in this country. Hence it interposes a barrier to a movement already well under way to put the entire railway mileage of the country sooner or later in the hands of a limited number of men.

The import of the Circuit Court's decision is that whether beneficent or not, consolidation of railways naturally competitors is restraint of commerce, and is virtual monopoly, and as such is illegal under the Sherman law.

But the decision has a larger aspect. It settles that the nation—the states—the people have rights that corporations or aggregations of capital must respect; that even the Sherman anti-trust legislation has a vitality which previous administrations never could seem to find in it; that Theodore Roosevelt and Attorney-General Knox after all are quite as potent as J. Pierpont Morgan and J. J. Hill; in short that this is still a democracy and not a plutocracy.

The verdict of the Circuit Court will appear to Democrats of the old school as an extreme illustration of a dangerous tendency to interfere with "the natural right to buy or sell much or little or all of anything one has," to quote the *Brooklyn Eagle*, which interprets the decision as war against property. Far wiser is the *New York Times*, not without capitalistic leanings, which says that the best course for the corporations and their legal advisers to pursue, is to quit trying to evade the law or to fool the courts and to face the fact that the people have determined to curb monopoly and make corporations, however large, subject to limitation and supervision. Further resistance the *Times* thinks will not only perpetuate uncertainty and financial disturbances but hasten the coming of state socialism—another form of monopoly to be sure, but one in which the many appear to rule and profit. How widely diffused and rapidly growing the sentiment is in favor of marked extension of state functions is seen in the report to the Massachusetts state legislature, by committees of that body, of resolutions calling for state control of the anthracite coal industry of Pennsylvania.

Administrators of railways are backed by not a few impartial students of social science—and in particular of the problems of transportation—in the contention that the impulse to consolidate properties is born not of greed but of a desire to benefit the public, and that only by the economies made possible by elimination of competition can shippers in a given territory get low rates. Had rates kept tally with these predictions and with pledges when consolidations have been effected, the ground swell against corporations would not be so portentous. Economies have been wrought, but the gain has been reflected in dividends on stock not infrequently watered, but not in rates to passengers or shippers.

The nation's interference with the projects of great captains of industry is not due to caprice or covetousness, but to a settled conviction that it is about time that creatures of law knew their creator, and that principles of fair play obtained in realms of "high finance" and transportation.

### Germany and American Missionaries in the Carolines

The work of American Board missionaries in Micronesia began in 1852 and has continued with varying fortunes until this day. Under Spanish rule the workers were made to feel Roman Catholic hostility. When Germany through its traders first and later through its officials began to be a factor in the situation, the Americans again found that they must expect secret and open opposition. After the war between Spain and the United States there came an opportunity for the United States to take Spain's Micronesian possessions. Guam alone was taken, and soon Spain transferred to Germany the Caroline Islands, the United States, however, seeing to it that Germany stipulated that the rights of Americans in the islands should be carefully guarded. Positive assurances from Germany on this score were given.

Now comes news to the American Board officials that on Dec. 26 four of the pupils of the mission school at Ruk were arrested, charged with preaching against the German Government; were held in durance there until Feb. 16, and then transported from Ruk three hundred miles east to Ponape, the seat of the German governor, supposedly for trial and punishment. The Germans also charged the American missionary at Ruk, Rev. M. L. Stimson, with words equally reprehensible, but did not arrest him, only the native converts. The captain of the German warship, a *Pole*, is reported by the missionaries as having been exceedingly insolent. The American Board's officials disbelieve all charges that allege "preaching against the German Government," and look upon the charges trumped up against their lay helpers and the hostility shown to them personally as only part of a scheme to put an end to the mission. The Board's missionaries have instructions to be loyal and promoters of loyalty and this has been their record the world over.

Naturally this summary action of Germany against converts and pupils of the missionaries, and the unconcealed dispo-



sition to make the missionaries' lot undurable has forced the Board's officers to bring the matter before our Department of State, which can but recall to the German foreign office its pledge to permit American mission work to be unmolested. It has been apparent to the Board's officials for some time that a transfer of its work in the islands to a society of another nationality would best promote the cause of Christianity there, and an effort has been made to induce German Protestant missionary societies to take up the work.

### Keeping Company with God

The earliest heresies put God far from the earth and yet, to fill the gap, intruded powers of various degrees who made the world and governed or misgoverned it. This thought of God's remoteness has always been a peril of the church. It is the ground of all the saint and angel reverence which the dark ages have bequeathed to the Greek and Roman churches. Men felt themselves out of reach of God. They craved some sympathetic human mediator to bear their requests to the far distant mercy-seat. Prayer became a matter of locality or nationality. So the poor Breton fisherman, far from his home, prayed: "Saints of my homeland, have pity on me, for the saints of this strange land know me not."

All this is wholly foreign to the spirit of the Hebrew and the Christian Scriptures. In the former, God is always with his people. The breath of life in man was the breath of God. The fiery cloud of his presence stood over the tent of sacrifice. The sins of the people were always sins in the face of God. The prophets are continual witnesses of his presence not only with the nation, but with the individual. The high and holy place of God's dwelling is the home of the contrite and humble spirit.

With the coming of Christ this thought becomes all-pervasive. His example leads us to communion; his precept urges us to constant prayer; his promise assures us of his unfailing presence. "If a man love me he will keep my word and my Father will love him and we will come unto him and make our abode with him." When God himself is a loving companion of the heart, there is neither need nor room for intermediaries through whom our prayers are offered.

Keeping company with God is the best method of witnessing for God. The world needs men who can reveal that portion of his character which is not shown in earth or sky or sea—the qualities which we call human, because we know them best in man. The age needs the reflection of his personality as well as the works of his hands. The set and current of present theory is toward the conception of a world-power working in the powers of nature and wholly identified with them. By faith and loving obedience to God who dwells with us—our Father, our Redeemer, our Comforter and Teacher—this work is to be done, and without this testimony of his friends and children it is impossible that it can be done. We do not have to seek him in the heights or in the depths. He is at hand, waiting the opening of our hearts to enter and abide. Faith and love, obe-

dience and service, transform us into companions of his work and witnesses to his person. For where God dwells with man his light will shine through man to help and bless.

### In Brief

California's attorney-general rules that the use of the Bible in any form in the public schools is unconstitutional. More's the pity for California.

Come again next Sunday, Mr. Habitual Non-Churchgoer. We are not always so crowded as we were last Sunday and can probably give you a better seat and a no less cordial welcome. We hold these services every week.

It is significant of the degree of culture to be found among Japan's men of affairs that at a recent banquet at the British Legation in Tokyo no less than thirty Japanese graduates and former students at Oxford and Cambridge Universities were present.

Dr. George Adam Smith of Glasgow Free Church College, the eminent Hebraist and the biographer of Henry Drummond, lands in New York about April 26 and is to lecture in that city. He has appointments at Yale from May 3-5, and goes soon afterward to Chicago for a course of lectures. He has made many friends on former visits, who will eagerly anticipate the opportunity of seeing and hearing him again.

The death of Rev. William Henry Milburn, born in 1823, chaplain of the United States Senate for many years, removes a preacher and orator whose lack of vision in matters physical did not prevent him from achieving remarkable results as a scholar and as a persuader of men in things spiritual. His reminiscences of the great preachers and statesmen of the middle and last years of the nineteenth century are valuable.

Dr. King is to be inaugurated president of Oberlin, May 13, and doubtless the occasion will lack none of the interest and ceremonial which of late have come to attach themselves to the installation of presidents of our colleges. President Tucker of Dartmouth will deliver an address and President Hopkins of Williams will on the next day be the orator at the Commencement of the theological seminary, when Professor Bosworth will be installed dean.

The perversity of types or typewriters made us say last week that on May 24 it was expected that in connection with the fiftieth anniversary of the American Congregational Association the library and societies in the Congregational House would keep open house and welcome their friends. Of course we meant to say on May 25—which is the date of the anniversary. Needless to remark we have received horrified protests from friends in and out of the denominational headquarters.

In considering the suggestions of Mr. Campbell's paper relative to reorganization of Congregationalism in Greater Boston, it should not be forgotten that Prof. Williston Walker of Yale Divinity School, our denominational historian and expert in polity, at a meeting of the Boston Young Men's Congregational Club this winter, urged federation of churches and supervisory power as the solution of the difficulties under which Congregationalism is laboring in cities. He went so far as to advocate a municipal Congregational church.

A call has been issued by fifty or more leading clergymen of liberal tendencies asking that the clergymen of the country recognize in suitable ways on May 24 the centenary of Ralph Waldo Emerson's birth, May 25, 1803. What the journalist, the educator and the scientist will take note of at that time the clergyman can scarcely ignore and be alive to his opportunity. Emerson's influence has been

pervasive. Among the signers of the call who are Congregationalists are President King of Oberlin, Drs. Bradford, Gunsaulus, Moxom, Berle and Josiah Strong.

The election of Hon. D. C. Gilman, formerly president of Johns Hopkins University and now president of the Carnegie Institution, as president of the American Bible Society will, we trust, bring to that old and useful society a new lease of influence and material prosperity. Once a prime favorite among the churches, it grew rich, waxed fat and conservative, and has had to suffer the inevitable consequences. Its disposition today, however, is to put itself and its work in close touch with the churches and to meet the demands of new times. President Gilman is a good asset.

The refusal of the Union League Club of New York city, at a not very well attended meeting last week, to take from the table and order the passage of resolutions calling for investigation by the club of conditions in the South—especially the suppression of Negro suffrage—is significant. The chief opponent of the plan to investigate was Mr. Robert C. Ogden, who is so deeply interested in the General Education Board and in the maintenance of friendly relations between Northern and Southern whites in working out the policy of diffused education for whites and blacks. When the Union League Club takes the position that for policy's sake the North would better not inquire too closely into political happenings in the South, it shows how fundamental a change of attitude in the North has come to pass.

### Our Readers' Forum

#### That Upper Montclair Council

As certain erroneous impressions concerning the recent council held at Upper Montclair, N. J., for the installation of Rev. R. G. Davey as the successor of Rev. Howard S. Bliss have gained currency, will you allow me space to correct them?

The facts are simple and entirely creditable to all concerned. The statement of theological belief before the council made by Mr. Davey was strongly conservative, while the majority of the members of the council, probably, are as strongly liberal. There was the usual difference of opinion between conservative and liberal—that and nothing more. The only action taken by the council, either directly or indirectly was its decision, without a dissenting vote, to sustain the examination, and to proceed with the services of installation.

I may add that Mr. Davey by his fine courtesy, evident ability and lofty Christian character has won the loyal co-operation of his church, and the admiration of the community. We are already enjoying his fellowship and anticipating for him a long and fruitful ministry.

AMORY H. BRADFORD.

Montclair, N. J., April 10.

#### A Word from a Member of the Church

The Christian Union Congregational Church of Upper Montclair knew what Dr. Davey's theology was before it called him. In the only sermon preached before our church, previous to the call, he outlined his theological belief along the same line as presented to the council. The church immediately extended to him a unanimous call. Dr. Davey evidently accepts the Bible as the word of God without attempting to improve it by human interpretation. He is a man far from being ultra-conservative, but who refuses to be influenced by sensationalism in scholarship, while at the same time he recognizes the full value of conscientious scholarship in the field of Biblical and scientific criticism.

FRANK A. ARNOLD.

# The Fight for Clean Politics in Rhode Island

By Rev. Frank J. Goodwin, Pawtucket, R. I.

The political condition of Rhode Island is today a topic of discussion throughout the entire country. By a system of representation in the state senate, that makes the largest city no stronger in the upper body of the legislature than a mere village, the small towns are enabled to hold the balance of power. To hold the state politically, therefore, it is necessary to dominate the small towns. The political Machine, which in this case happens to be Republican, early fastened its grip on these important communities and, the mastery once gained, it has since remained invulnerable to attack. In many of these small towns no money is used in securing votes because the people are by conviction Republican. The corrupt voter in Rhode Island is not numerous, he is simply pivotal, as about 5,000 votes will swing the state if bought in the right places. Bribery therefore is not widespread, it is merely concentrated and deep-seated among the few whom it is necessary to secure in order to win political control of the situation. There has grown up a political oligarchy which for tenacity of grasp and insolence of conduct equals anything which our American politics can produce. The head of this group is General Brayton, who says with naive sadness that he is the scapegoat of his party, and the scapegoat also, he should have added, of the small ring of party associates whose political sins he bears, but cannot remove, to the wilderness of popular condemnation.

## AN UNDEMOCRATIC SYSTEM

The bribed voter in Rhode Island is the first link only in the chain; the real corruption upon which public attention should be riveted is found in the legislature. No state is so fond of talking of liberty as this and in no other is political liberty so dead an issue. Rhode Island ignores the fundamental principle of democratic government, which is the blending of the legislative, administrative and judicial functions, each of which is a check on the other. Rhode Island is two-thirds of a state; it has a judiciary and a legislature, but the governor who has the power to appoint a few insignificant officers is without the right to exercise a veto, and has the empty honor of presiding over the senate, which is a kind of rural house of lords. Entrenched thus behind the small towns, control of which can be bought, and a vetoless governor, unable to vindicate the people's rights, a small ring of politicians has fattened on the state. Legislation the most brazen and humiliating has been perpetrated.

For instance, last year instead of compelling the United Traction Company to give the people transfers, the legislature on the railroad's assenting to granting a meagre privilege in return bequeathed to the road, free of charge, a perpetual franchise in place of a term franchise which would soon expire; and to do this the legislature did not enact a law, strictly so-called, but entered into a compact, abrogating its constitutional authority, and agreeing on equal terms upon a partnership of sovereignty with the corporation

which was simply one of its creatures. More than this; in a small state where business can be transacted in a brief session of the legislature, we are treated to an extra session, held immediately after the fall election and a few weeks before the new legislature which meets in January. This snap session is an annual affair at which nefarious laws are passed, usually under suspension of rules, with the avowed idea of nullifying any good which may have been accomplished in the people's interest at the fall election just previously held.

## THE BLOW AT BLOCK ISLAND

The most flagrant illustration of the proceedings of this short term legislature is seen in the action last fall on the Block Island license law. The liquor laws of the state, while not satisfactory to extreme temperance advocates, are admirable. Prohibition having failed here a few years ago, a just law was put upon the statute books giving the privileges of Local Option to the different communities of the state, sixteen of which, acting under this provision, have voted no license and are without saloons. The citizens of Block Island in November last voted no license. A few weeks after this vote had been taken, the Republican party at its December session of the legislature, in two days, under suspension of rules and without discussion in the legislature or by the people, passed a bill which commanded the town council of Block Island to appoint commissioners to grant licenses from June to October. In order to enact this law the legislature repealed all such sections as conflicted with its provisions and thus at one blow, and that a sudden and unexpected one, wiped out the rights, not of Block Island only, but of the sixteen no license towns which were enjoying the privileges of the Local Option law. The effort to have this unjust and partisan law repealed has stirred the entire state. It is a temperance question but incidentally; it is the most striking illustration yet given of the imperialistic assumption of power by the legislature, already grown insolent in its unchecked assaults on popular rights.

The question is naturally asked, Who is responsible for these things? There are three forces to be considered: the people, the press, the clergy. The people of Rhode Island are not disinterested in these things nor are they disinclined to assert themselves. Efforts have been frequently made to break the power of the Machine by the selection of Democratic or Independent candidates for office; but while many excellent men have arisen in the opposition party, notably, ex-Governor Davis, Governor Garvin and Mayor Granger of Providence, yet as a rule the Democratic party has not risen to its great opportunity, and the people have frequently settled back, preferring the ills they have to those they know not of. The population of the state is 51 per cent. foreign born, and including the American born children of foreign parents it is 64 per

cent. foreign. The fear of the domination of this element is constantly in the mind of the conservative Rhode Islander. The great financial interests are represented by the manufacturers, who are naturally national Republicans, desiring Republican senators at Washington to represent their state. I have talked with many individuals of this class, staunch party men, and they all deplore the conditions which have grown up in their party, which are fast making that organization lose its hold on public confidence; and they recognize that unless something is done to purify the political atmosphere the principles of the national Republican party will be lost as far as the state is concerned. The hope of all intelligent citizens is now centered on a constitutional amendment which will give a veto power to the governor, and an adequate popular representation in both branches of the legislature.

## THE INFLUENCE OF THE PRESS

Unfortunate as is Rhode Island in many things it is most to be commiserated for its press. There are a number of independent, intelligent, fearless papers throughout the state which seldom fail to strike the true notes of civic righteousness; but by far the most influential and widely circulated is the *Providence Journal*, in its morning and evening editions. This great paper, which used to be known as the "Rhode Island Bible," is in many ways a model of journalism. It is clean, high-minded and sane, free from sensationalism, dignified and weighty. But a few years ago it came under the control of the state political Machine, and, since then, on all matters which concern the Republican legislature and its double, the United Traction Company, to find a just and public-spirited statement of any law or policy, you had as well read the last year's *Farmers' Almanac*, or tales from the Arabian Nights. Its method is never to malign any public man, dipping its pen in prussic acid instead of its ink bottle, as Lowell used to say; it chooses rather to throw a gentle air of railery around every measure championed by the opposition or expressive of the popular will; so that the unwitting reader is led to believe that any one who makes a plea for civic righteousness or constitutional liberty is raising a hue and cry about a very small matter, or under the guise of devotion to the public interests is endeavoring to make capital for the opposition party.

As far as I am able to judge it is this smothering of the press (for it is not exactly muzzled) that forms the most ominous menace to popular liberty in the commonwealth. Not till Governor Garvin's message on bribery and the articles in the *Springfield Republican* and the *Evening Post* appeared did the long array of political facts become clearly known to the outside public. In the future, writers on political subjects will seek for a knowledge of Rhode Island politics in the smaller, independent journals in the state which for years have



given a just description of public affairs in their pages.

#### THE CLERGY BY NO MEANS SUPINE

The place of the clergy in Rhode Island politics has been discussed recently with some freedom and with much inaccuracy of statement. It has been declared that the clergy have been afraid to speak for fear of losing their places, and the impression has been gained that were they more alert and bold the political situation would be entirely changed. That there are timid ministers cannot be denied, just as there are timid laymen. It must be said in general, however, that the first duty of a clergyman is to hold together the organization intrusted to his care, providing he can do so without sacrificing any principle. Let us take a leaf from experience, also, and remember that many a congregation has been worn out by the persistent preaching of politics in the pulpit by a zealous pulpiteer. The clergyman has the press and the platform open to him and through organizations specially designed to institute reforms he can employ his powers. It should be with peculiar caution, and then only when the case is urgent and the facts at his command are such that they could not be gainsaid in court, that a minister should

use his pulpit to impress upon a community his ideas on good government.

But whatever may have been the truth about the Rhode Island clergy in the past, the case is all one way now. There is today a new leader, Rev. A. B. Cristy, a Congregational minister, superintendent of the Rhode Island Temperance League, who has brought to the state what it wanted in able generalship. Cool and keen, manly and courageous, never firing blank cartridges for effect, never speaking without proved facts at hand, always courteous to officials who do their duty and bold in attack upon them when they are recreant, he has become in the eyes of evildoers and corrupt politicians the most feared of any private citizen in Rhode Island. To his noble leadership the clergy of the state, specially on the Block Island issue, have rallied and are united as never before.

The stalwart Bishop McVickar, one of the new clergymen whom the Republican boss says make him laugh, is to the fore in the fight, with several of his denominational associates; the so-called cowardly rural clergymen, to the number of over twoscore, have been bravely heard from; the Congregational, Free Baptist and Methodist ministers' meetings have kept up a regular battery of resolutions to the

legislature, which have supplemented the public utterances of individual members of those denominations; and the Baptist ministers in a memorial to the legislature signed by about thirty members headed by President Faunce of Brown University, have added to the weighty protests which have been made against corrupt partisan and undemocratic legislation.

Far, therefore, from the clergy taking no part in public affairs, the very difficulty of the situation is that the politicians are pleased to think that this is a ministers' affair only and a mere matter of sentiment which will soon die out. They misunderstand the situation entirely if they so decide. The Block Island law is the test question now. Should this law be repealed by the legislature before its adjournment about the middle of this month, the people will have gained a great victory, the legislature will have been justly rebuked, and the common principles of popular rights and local self-government will have been established anew; should the law not be repealed, there will be awakened in the smaller but pivotal communities of the state a political revolution, the like of which has not been seen in this commonwealth for a generation.

## Possible Changes in Our Congregational Polity\*

### A Tentative Program for a Closer Union of City Churches

BY REV. W. R. CAMPBELL, ROXBURY, MASS.

#### FOUR SPECIFIC SUGGESTIONS

In a city such as ours and especially at this time, there might be at least one Union Conference during the year. Suppose that on the same basis by which our local conferences have representation, we should all come together in a general gathering in the spring for the transaction, especially, of business, and the promotion of interests common to all. This assembly might be made a Congregational Congress, which would be the occasion when we should strike the keynote for fresh marches for our denomination. For the present the autumnal meetings of our local bodies might be continued as they are, to care for the less important or more limited community concerns.

Parallel with this change the Ministerial Associations could have a union meeting at least twice a year, and preferably before the conferences in the fall and spring, in order to set the pace for the larger assemblies and mark out a careful program.

The Congregational Church Union of Boston and vicinity would naturally be absorbed into the revised system, and its directors might be elected at the general spring conference. This body would be the permanent constructive agency of this district, doing in the main what it does now, but being given a substantial status to correspond with and even to outrank our other civic and national societies.

The Congregational Club of our city

\* Portions of a paper read at the joint meeting of the three Suffolk Ministerial Associations in Union Church, Boston, March 31, 1903.

might be merged into this new scheme. Its special department would be that of a clearing house for missions at home and abroad. Let it send out its deputations to report on the welfare of our brethren throughout the world, as well as also in our own land; receive the missionaries as they return like ambassadors, presenting an account of their trials and triumphs. . . . Such meetings would do more than student rallies to turn the steps of fresh volunteers to the frontier. If we cannot listen to these experiences and conflicts from the lips of their surviving comrades, let the silver-tongued orators of our city churches enshrine the sacred names in an immortality better than marble.

#### THE NEED OF ADDITIONAL ADMINISTRATORS

In order to carry into effect the desired changes in our equipment and efficiency we need some additional administrators.

1. Each year there might be chosen at the union spring conference a president of this body, who should not only preside at the session of that assembly for the year following his election, but who would be president of the Congregational Church of Boston. We should revive in this way the Scriptural office out of which the bishopric was wrongfully wrested. It would be the business of this officer, lay or clerical, for his term of service, to give himself largely to the counsel and administration of our Congregational brotherhood. He would have a better claim than the present moderator of the National Council to outline the policy of our future progress; though I approve

the action of the past chairman of our national convention and think it a move in the right direction.

2. A Congregational commission of three or five, of whom the president of the city church would always be one, might be appointed at this yearly congress. This body would constitute a sort of permanent Hague tribunal, to adjust difficulties in our churches and also to call the attention of the congress each year to the essential duties and modifications of our order for the next twelve months. The old title of commissioners, which was used by the American Board, is the more suitable one for this group of administrators. If we can have commissioners for foreign missions, we may also for the protection and progress of our home church. This body, partly lay and in part clerical, would be authorized to initiate and invite conferences on matters pertaining to the welfare of all our churches, as well as accept invitations to such hearings.

We need these arbitrators of our denomination not only to harmonize difficulties among us and shield our central body, but in this age of the world to set an example of successful adjustment of the disagreements between brethren. We are constantly insisting on labor and capital settling their controversies in this way; why not ourselves follow the gospel rule in Cor. 6: 1, "Dare any of you, having a matter against his neighbor, go to law before the unrighteous and not before the saints?" Certainly in church affairs we ought to have our Christian tribunals. Ministers and people would often welcome such authorized

commissioners as a wholesome check on the overmasterfulness of a wealthy or designing individual.

Then, too, we require some buffer body between the societies and our central congregational entity. During the intervals of the sessions of the National Council plans are conceived and carried into effect by subsidiary organizations, without any efficient restraint. The missionary or philanthropic corporation has its small group of able directors, who stand guard over the interests of their particular society, while there is no one to shield the church herself against the increasing encroachment of these special pleaders and chartered promoters. One difficulty with our Congregationalism in our own city is that the affairs of particular organizations are too well administered as compared with the attention and oversight of the welfare of the church herself. There is a similar subordination in national denominational affairs. When such a board, for instance, as the Committee of Nine is appointed, to confer between the different societies, there ought to be at least three members of that body to represent the denomination as a whole—commissioners of the Crown.

There is a demand for these adjusters to reach our legitimate expansion as a denomination. As it is now, particular societies are dictating on what terms Congregationalism shall advance in the South and claiming a monopoly of the right to encourage or restrain our advance over wide sections of our country. While we recognize that healthy progress comes chiefly through growth, we do not impair this principle when we graft and cross our stock with the improved varieties which have been raised on mission fields and in other climes and conditions.

These commissioners should be men who are acquainted with the organic law of our order, and who would see to its application. In former times we had Dr. Quint, Dr. Dexter, and now we have other equally qualified individuals who are commonly consulted by the churches. We might just as well have such men regular commissioners of our body and officially recognized as to have them influence our polity in the press or as private bishops.

#### SUBJECTS AND SPHERE OF ACTION

Some of the subjects which might promptly come before our commissioners for consideration are these:

(a) The enforcement by wise decisions and moral pressure of comity between the various societies operating in our territory. For instance, at present a single enterprise in this city may appeal for aid with fair prospect of success to at least six sources of supply: the Congregational Church Union, the City Missionary Society, the Home Missionary Society, the Church Building Society, the Sunday School Society and the Old South Fund.

Your experience, brethren, has taught you that up to date the last suggestion likely to be made when any course of action is proposed is to inquire what the other societies and the denomination as a whole would say or wish. Our local organizations are often as indifferent to this sentiment as the various churches of different orders in a Western town. Our commissioners would see to it that there should be something like a uniform and

harmonious course adopted by all our collecting and distributing agencies.

(b) Another imperial service of our commissioners would be to inaugurate a protest or an approval upon the action of our national societies, which would be a check or encouragement as coming from our capital city. As an illustration, the publication of a new and enlarged missionary magazine by one of our societies after the recommendation of our National Council in favor of consolidation is a serious matter for our churches, and a Boston protest would be weighty as to the continuous disregard of the suggestion of our highest assembly and the claims of comity with other societies.

(c) Let your commissioners bring before our general body the perversions of Congregational principles which are exemplified under distressing circumstances in some of our city churches at the present time; discuss with brotherly frankness any attempt to sell our Congregational interests under the hammer.

(d) Our commissioners would help us to modify our method if not our fundamental Congregationalism, so that churches which are assisted from without shall have on their governing boards trustees appointed by the contributing bodies, who shall have advisory and veto powers as to expenditures. If a church needs money, it often requires other aid more. The contributing churches have as much right to be represented in the administration of a local church as that local church which may contribute nothing has to share in the great councils and societies of our order.

Speaking under this head, may I suggest the wisdom of publishing careful accounts, not only of societies, but of churches which appeal for external support? Lack of confidence in the financial administration is the chief bar to a hearty response for aid to churches and causes otherwise worthy.

Along with this let me raise the question of separate churches where there is no prospect of independent existence. Rather should these enterprises be administered as annexes than as distinct institutions.

#### A SUPERINTENDENT FOR CHURCH NURTURE

We ought to consider the appointment of a superintendent or assistant of our churches who would be the active member of a state Congregational commission to visit our churches for their upbuilding.

Brethren, we are fast shifting the balance of secretaries above shepherds to the wrong side. Fresh appointments are being made of collectors to cover our territory, but we are not keeping pace with production and nourishment on our fields. Who is going to do the plowing and furnish the planters if all hasten to be gleaners? I warn you, brethren, and the great societies that you represent, that you are denuding and exhausting your acres by your appointment of days and seasons, agencies and officers for gathering funds without corresponding care of the beds and buds of the Lord's vineyard. We ought to have in Massachusetts a messenger of the churches who shall not only give us the real facts of our population and polity, but who

shall be as an elder brother in counsel with the younger. Let some supervisor or minister at large be appointed by the State Association and maintained, if need be, by the Congregational Clubs for such service.

#### ISSUES WHICH MAY EMERGE

There are matters minor and secondary now perhaps which may soon become major premises.

1. The first is that of a change in our State Association, so that we shall make it less a forum of oratory and more of a clearing house to transact business for our body; not an assembly for the passing of resolutions, but for reaching conclusions.

2. A question which may speedily become as prominent as it is now important is that of the training of our own ministers in a seminary of our own in Boston or Brookline. I do not wish to raise the issue as to the location of Andover, but I am certain that the denomination as a whole ought fairly to weigh the worth of training our own leaders in this chief city of our fathers, not for the sociological opportunities, but because of its spiritual privileges, history and cosmopolitan character.

3. The increase in the bulk and quality of our distinctly denominational literature is something for which we must soon provide. The Mormon elders, with linen dusters, pack saddles and pious beards and broad hats, are flooding the land with their perversions; yet it is difficult for the children of the Pilgrims to lay their hands on compact and clear statements of the principles and polity of our great order.

4. The drain of denominational money for schools which are neither denominational or Christian is an issue which will soon crowd to the fore.

Co-operation is a clarion note of the age. It ought to find a response in our hearts and plans. Consideration leads to brotherly kindness; this starts the tide of love, and the Holy Spirit raises it to the flood. With all our discussions we are bound for the good of our order and the cause of our Master to draw closer together in mutual conference, fellowship and faith. Nothing will help our creed more than such communion. Nothing will enable us better to see one vision of the exalted, conquering Christ and to realize that unity in the church for which he prayed and suffered.

Brethren, my plea is for more effective organization and that strictly within the limits of our charter, and for better business. Every other great enterprise in the world is looking in this direction, and shall not we who have such a costly convoy of principles, of privileges and of souls, make our fleet shipshape for the millennial maneuvers? I plead for this in the firm belief that the closer, practical connections among the churches of Christ will furnish fresh channels of revival and bring beneficent spiritual results, as well as quiet the perplexed souls of a multitude of my brethren.

Prof. H. S. Nash of the Episcopal Divinity School, Cambridge, Mass., a fresh and original thinker and inspiring teacher, has wisely decided to remain where he is, and not accept the flattering call of the church of the Holy Trinity, Brooklyn.



## Holy Week and Easter

Most churches of our order, even those which ignored the earlier part of Lent, held extra services during Holy Week, observing the communion on Thursday and laying solemn emphasis on the services of Good Friday. On that evening, Stainer's Crucifixion was sung in many churches. At Shawmut in Boston the choir and quartet, robed in black vestments, under the direction of Mr. Dunham, gave an artistic and effective rendering of this most touching cantata. Dr. McElveen contributing a brief but reverent presentation of Christ, the Magnet. Elliot Church, Newton, heard during Holy Week, besides its own Dr. W. H. Davis, Prof. E. C. Moore of Harvard, on The Sacrament of Service, and Prof. George F. Jewett on The Place of Temptation in Christian Lives. Union services were held on Good Friday. Central Church, Newtonville, and the Newton Highlands church held four joint services, Drs. O. S. Davis and G. T. Smart alternating as preachers.

The Waltham church, Rev. Messrs. C. E. Harrington and F. E. Webster, ministers, held six services, each preceded by a half-hour of conversation. On Saturday evening the rector of Christ Church gave a stereopticon lecture to the two Sunday schools, on the Life of Christ in Art. At Central Church, Lynn, Rev. C. F. Weeden, aided by four neighboring ministers, held five evening services with special music at each. Rev. W. P. Landers of Sutton conducted five services, reading Drummond's Greatest Thing in the World and MacLaren's Continuity of Life, and closing with a sermon on The Appeal of the Cross. The Kingston pastor, Rev. E. M. Bartlett, was helped by two of the Plymouth clergy, Rev. Messrs. Noyes and James. Among his own subjects were The Gospel of a Person; Jesus, the Lover of Women and Men; The Comforter of Human Sorrows; Scourged, Crucified, Buried for Us; The Vacant Tomb.

Pilgrim Church, Worcester, observed the ten days preceding Easter instead of the Week of Prayer in January, Mr. S. M. Sayford conducting evangelistic services.

Rev. L. H. Thayer held at North Church, Portsmouth, N. H., five half-hour services on afternoons, with the general subject, Aspects of the Passion. Sub-topics were: Its Foreshadows, Accidents, Essence, Implications. Sonship and the Passion was considered Good Friday, the chorus choir singing Dubois' Seven Last Words of Christ. At Easter vespers Mr. Thayer preached on The Eternity of the Father, the chorus rendering Dudley Buck's Christ, the Victor.

The church in Winsted, Ct., held services every night but Saturday, Rev. N. M. Calhoun calling in three neighboring ministers, Rev. Messrs. G. W. Judson, W. F. Stearns and H. B. Roberts, to preach.

At Homer, N. Y., besides the nightly preaching by Rev. W. F. Kettle, all-day services were held on Good Friday, seven outside clergymen speaking, each on one of the Seven Words from the Cross.

Dr. Bartlett of First Church, Chicago, on Monday and Tuesday evenings, lectured impressively on the Passion Play at Oberammergau. The events of the last week of the Saviour's life were made vivid by 100 colored stereopticon views. Dr. Barle preached at Union Park Church on The House of Prayer for All Nations, The Sorrows of True Discipleship, The Lordship of Service. At the Friday communion the choir rendered Bach's Passion Music.

Rev. W. R. Kedzie of Vicksburg, Mich., has been preaching on The Self-assertions of Jesus—the Great I Am's—closing with an Easter sermon on "I am the Resurrection and the Life." In Holy Week he preached on The Significance of Jesus Christ and of His Death, and The Conditions of a Deepening Friendship.

At Union Church, Green Bay, Wis., Rev. J. M. A. Spence has been preaching on The

Master Man and conducting a series of Lenten Meditations on The Call of Christ: To Prayerfulness, Thoughtfulness, Consecration, Character, Sacrifice, Immortality.

Many churches choose this day of gladness and gratitude for special contributions. The one at Fond du Lac, Wis., raised funds for the Biederwolf evangelistic meetings, which began Easter afternoon. It also distributed its benevolence calendar, with envelopes, at that time, making Easter the beginning of its missionary year and taking pledges for the next twelve months. Shawmut Church, Boston, raised over \$500 for its endowment fund. Elliot Church, Newton, gave for home missions; First of Newton Center for its building fund; North of Portsmouth, N. H., for India's orphans; and Waverly of Jersey City, for classrooms, clubrooms, library, hall and gymnasium. Porter Church, Brockton, Mass., dedicated a grand piano, the gift of the King's Daughters.

Among Easter accessions already reported are these from New York: Broadway Tabernacle, 18; Bedford Park, 12; Forest Avenue, 13. Washington Street Church, Toledo, O., had 23, making 200 in eighteen months.

### IN BOSTON

Never, it is said, was Easter celebrated on a scale of such magnificence as this year, in Boston, if indeed, anywhere. All was light, fragrance, hope, beauty appealing to every sense, physical and spiritual. It was a long, bright day of rejoicing, beginning with early masses close upon the hour when the women went to the sepulchre and closing with musical vespers at night. The German church was a blaze of electric lights. Even at Tremont Temple, which mourns the death of Deacon Charles N. Allen—the music of whose life of service rivaled his exquisite playing of the violin—his cha'r was filled with white roses, and the note of sorrow was turned to joy. Stately palms and radiant lilies vied in emphasizing the note of triumph. In several cases old flowers or plants were given the children.

For the first time since the Boston Easter card mission was established twenty-three years ago, the man who originated and has conducted it successfully all the time, Rev. D. W. Waldron, was unable last Sunday to superintend it personally, being confined to his house by rheumatism. Yet he so arranged all the details of the itinerary that the usual round was made among the homes and institutions where the sick, aged and infirm are cared for. The party this year included several singers and speakers and was busy from morning until evening. Services were held and cards and papers distributed in six different institutions in various parts of the city, and to a number of other institutions large budgets of attractive literature were sent. The disappointment evinced by the inmates of these homes when they learned Mr. Waldron was not to be present testified to the blessing and the good cheer of which he had been the dispenser so many years. It is to be hoped that next Easter he will be at his accustomed place at the head of his party, for no one is so competent as he to do this special work. He expects to be at his desk in the Congregational House in a few days.

The music was never more glorious, though fewer long works were presented. Haydn's Creation, however, was given at the First Baptist Church and selections from Handel's Messiah and Gounod's Redemption at others. Central Church had the innovation of a trumpet solo. Porter Church, Brockton, presented Manney's Resurrection; First Church, Northampton, gave Easter-tide, a short cantata by Gaston Borch, and the church in Mt. Vernon, N. Y., gave Christ, the Victor, by Dudley Buck. In New York city many churches supplemented organ and choir with orchestral instruments.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 19, Sunday. *The Widow's Son.*—Luke 7: 11-17.

Death and life, each followed by its multitude, meet in the public way. By Jewish courtesy and custom Jesus and his followers should have turned aside to follow the dead to burial. He did better, he brought back life; and who can doubt that this young man and his mother followed him. Death must needs be for change and progress in this world, but this is Christ's testimony to the compassionate sympathy of God with grief. Note the dramatic circumstances and the complete simplicity of it all, the total absence of elaboration in the narrative, the vividness, as of an eyewitness, in the description of the scene.

April 20. *At the Pharisee's House.*—Luke 7: 36-50.

The Pharisee invited Jesus to test him. He was puzzled to place him, as all unbelievers are. He welcomed the woman's coming because it settled the matter. If Jesus had been a prophet, he would have known. There is not a shadow of sorrow for the woman. This woman was neither Mary Magdalene nor Mary of Bethany. She had heard Christ's invitation and accepted it, she believed and loved. Note Christ's consideration. He accepts her attentions silently, he bears witness only to her love. He sends her forth in peace. See how this fulfilled the word of Christ, "For with what judgment ye judge, ye shall be judged." By his own thought of love and gratitude the Pharisee was wanting.

April 21. *Gaining and Losing the Life.*—Luke 9: 18-27.

This opens a new chapter in the education of the twelve. The faith of the multitude had rapidly receded. They no longer thought of him as Messiah, or sought to make him king. The faith of the twelve was wavering. Then Peter speaks his heart's wish and conviction, and Jesus immediately begins to teach them his sufferings and death. The true life is the life laid down. Compare the corn of wheat [John 12: 24]. This is not life abandoned but invested, the reverse of suicide. Note that it is not an occasional but a daily cross.

April 22. *On the Mount with Christ.*—Luke 9: 28-36.

They saw Christ's glory, yet he was still the man they knew. Jesus and Moses and Elijah in the resurrection body all were men. Consider the dazed astonishment of the three when you are tempted to ask for a direct revelation of God to eye and ear. Note that glory was the consequent of prayer. The parallels and differences of Sinai and the Transfiguration are of great interest.

April 23. *The New Elijah.*—Mark 9: 9-13.

The restoration of all things is moral, not material. God's kingdom cannot be helped by material progress without faith and love. John and Elijah had the same message, a call to awakening and return, the same following, the same rejection by the rulers and the people as a whole.

April 24. *A Failure and Its Remedy.*—Mark 9: 14-29.

The lesson of Messiah's sufferings was hard to learn. The shaken faith of the disciples shows in failure here. When our faith is shaken the remedy is prayer. For God works through prayer to faith, and through faith to power.

April 25. *Prophecy of Death.*—Mark 9: 30-32.

Note the foretelling of both death and resurrection. But death hid the resurrection from them as the moon hides the sun in an eclipse. Messiah crucified only seems credible when he is risen. It was the personal tie that held. Only their loving acquaintance with him saved them—as it must save us in times of doubt.



## The Childhood of the Year

By Isaac Ogden Rankin

It is a poor heart which must be always receiving in full measure and cannot lend something of warmth and beauty to the slow-advancing Spring. We must be children in our faith and our imagination, if we are to make the most of the childhood of the year, the time between the drifted snows and the lush youth of fresh green leaves. What are all the experiences of other years, if not to enable us to feel the thrill of May in the earliest bluebird's song, and all the splendor of the flowers in the first greening of the wheat?

Spring begins with the turn of the year when, according to the popular saying, the cold begins to strengthen. But if the days are cold the sun begins to climb. Spring is the daughter of the sun and quickly shows her face when her father smiles. By March her ways begin to be evident on every hand, in spite of occasional inclemencies of bitter cold and heaped-up snow. The sunny noons have a thrill of warmth and life which shrinks the drifts while it warms the heart. And April's long delays are full of charm. It is the childhood of the year, but it has childhood's joy and mirth.

Every wandering in the woods and fields in this time between the frosts and flowers is like going out to meet the Spring. When the mud of the fields and roads makes walking difficult (itself a sign that Spring is home again engaged in cleaning house), the paths of the wood,

where the snow still lies on north slopes sheltered from the sun, give firmer footing. Here there is sign and prophecy of spring in the polypody ferns which hung so limp and curled, the image of discouragement, from their rocky places in the time of bitter cold. Now they are erect and alert, glad witnesses that Spring is at the door and ready to send up new fronds to greet her coming.

These are the days when pools form after the rains in the hollows of the field

giving us new and lovely pictures as we go. That pasture, which we have crossed a hundred times and always thought so commonplace, has now its eye—a silver mirror for the hill, the trees, the sky. From brown sedge cushions new green stalks begin to rise like spears. In a weedy field between the stumps of last year's corn, a thousand chickweed blossoms are shining in the sun. Clover is pushing out its leaves, timidly as yet but with the promise of great clumps to be.

It is the time of catkins and the alder bush that stood so dark and stiff against the sky, is suddenly full of pendent blossoms that remind the children of little Bo-Peep's lost flock and the tails they left behind them. The elms and maples open innumerable blossoms to the sky, enriching our world in every vista with islands of tender green and gold and red.

The willows open out their pussies and a neglected bit of roadside becomes a symphony in green and silver, played for the eye in charming variations by the warm south wind. The bees are busy gathering pollen and the air is full of the summer music of their wings. Country lovers, out for their Sunday afternoon, gather and wave these silver wands and, though they scorn sentiment, under the spell of Spring are sentimental and not ashamed.

The warmth of these first days begins to pierce below the covering of leaves October



*Polypody Ferns, erect and alert*





"The willows open out their pussies"

gave the forest floor and the hepaticas respond. The wood that lay so cold and brown is suddenly beautiful with cheery blossoms, some purple, some faint pink and white, like the wood sorrel, some pure white, like flakes of lingering snow. The children gather them—you meet them coming home at twilight, each with hundreds crowded in a grimy fist and eyes that gleam with pleasure of discovery and possession.

The swelling chorus of the morning song tells of the joy of birds. The merry gray snowbirds have recovered their love notes and are practicing for their court-time in the North. The robins re-

sume possession of their accustomed lawn. Song sparrows have scattered from their wintry corners and are busy and musical everywhere, while the fox sparrows, spending a few days with us on their journey, are walking about our shrubbery and singing their lovely notes of praise.

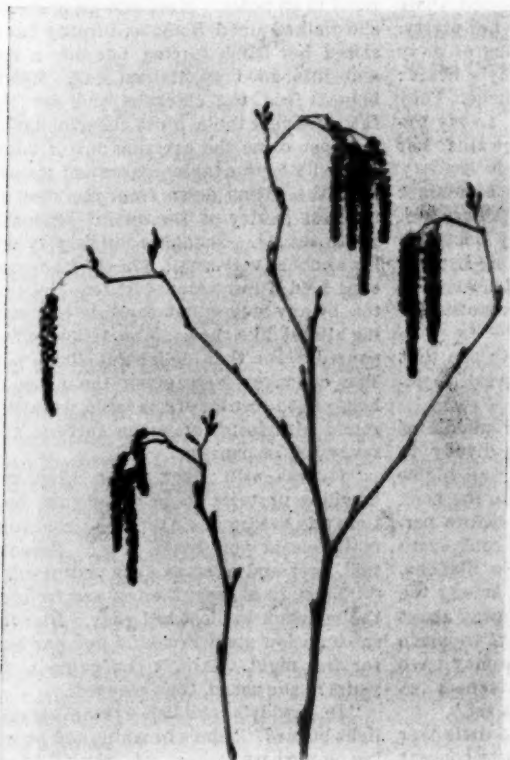
With Easter time the fire of Spring burns high in the heart of the bird and the sap of the tree. The push and rush of life is faster than the eye can follow. The mysteries and glories of the nesting time begin. All the spring flowers are out and the bewildered eye goes restlessly from delight to new delight. Then, per-

haps, we shall remember this calmer time of the childhood of the year, when each new discovery of bird or leaf or blossom was a discovery indeed.

### Hepaticas

The trees in their innermost marrow  
Are touched by the sun;  
The robin is here, and the sparrow;  
Spring is begun!  
The sleep and the silence are over,  
These petals that rise  
Are the eyelids of earth that uncover  
Her numberless eyes.

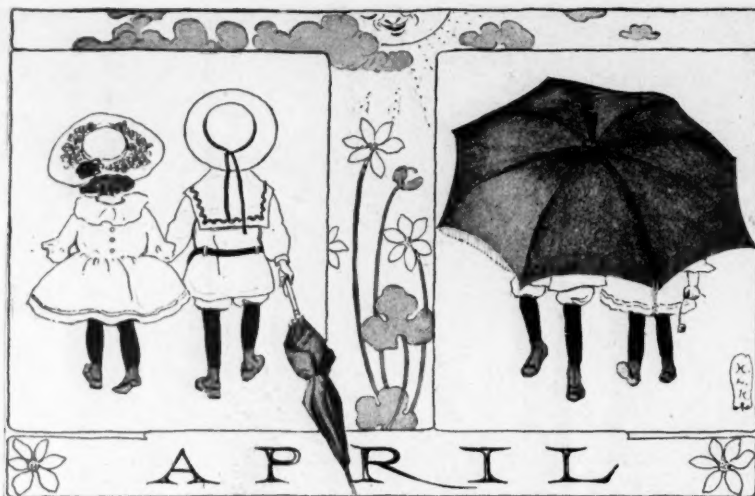
—Archibald Lampman.



The Alder Catkins



"A silver mirror for the hills, the trees, the sky"



### The Red Hair Story

BY EMILIA ELLIOTT

A sudden slamming of the garden door, a rush through the hall, and Meg—flushed, frowning—stood in the sitting-room doorway.

Grandmother looked up from her sewing. "In trouble, dear?"

Meg flung herself on the lounge, burying her face in a big cushion. "It's that horrid Ted—I can't stand it, being called redhead and lantern top, and"—Meg's voice died away in sobs.

"It is hard, dear; but brothers will tease and sisters must endure. Shall I tell you the red hair story?"

Meg sat up. "What a funny name."

"It's your mother's name for it."

Meg settled herself cosily among the cushions. "Please, I'm ready, Grandmother."

"Once upon a time," Grandmother began, "there was a little girl with the reddest of red hair. Her name was Lydia, shortened generally to Lyddy, and she was thin and freckled, not one bit pretty. Her dearest friend was a plump, rosy child, with big brown eyes and a perfect mop of golden brown curls. Lyddy's hair was as straight as the proverbial poker."

"The 'north lot' of the farm belonging to Lyddy's father bordered the 'south lot' of the one where Blanche lived. Blanche called every day for Lyddy on her way down to the little district school-house, and Lyddy stopped for Blanche Sunday mornings on her way to Sunday school. At school Lyddy helped Blanche with her arithmetic and grammar, and Blanche helped Lyddy with history and geography; in spelling they kept close together at the head of the class."

"Didn't they ever quarrel?" Meg asked.

"Indeed, yes; Lyddy was a fiery little piece, but her wrath never lasted long. Blanche was slow to take offense—really, I'm afraid the fault was generally Lyddy's. She used to lay all the blame on that hair of hers. That red hair certainly caused her considerable unhappiness and often brought her into a decidedly disagreeable prominence among her mates. Particularly was that the case after Jim Dawson moved into their neighborhood and came to school."

"He would come on a cold day, asking Lyddy if he might warm his hands over

her pigtails; or he would call out, 'Lyddy, teacher wants a lock of your hair; the fire's out and she hasn't any matches!' And one night, when there'd been a spelling match, and Lyddy had won, that provoking Jim said, just as they were all starting for home, 'I say, Lyddy, it's such a dark night, pull off your hood and light us along.'

"I wouldn't mind, he's jealous, you're so much smarter than he is," Blanche would say comfortingly.

"So're you—he don't tease you," Lyddy would retort.

"It seemed as if that dreadful boy devoted all his energies to devising new forms of torture for poor Lyddy. He would snatch one of her tight little braids and one of Blanche's curls, holding them mockingly up in contrast. He drew endless pictures on the blackboard of them both, and Lyddy's were always very highly colored. After a while Lyddy began to think that Blanche did not mind those pictures—but then, Jim made her pretty. Bit by bit, a miserable feeling of envy and distrust crept into Lyddy's heart; she grew almost to dislike Blanche. They still played together as usual, Lyddy too ashamed of her feeling towards her friend even to hint at it.

"When school closed for the summer vacation, matters righted themselves. With no one to draw daily contrasts between herself and Blanche, Lyddy's troubles almost disappeared."

"How old was Lyddy, Grandmother?" Meg asked.

"She and Blanche were both ten that summer—'twins' they used to call themselves.

"One afternoon, about the middle of vacation, Blanche came for Lyddy to come over to supper and stay all night. Lyddy was doing her seam on the back porch. It must be finished before permission might be asked. She took extra pains with her stitches, while Blanche, perched on the piazza railing, among the honeysuckle vines, chattered away about the fun they would have. 'I've made cupcakes, and mother says we may have our supper under the apple tree—a tea party supper, with my best tea set.'

"Lyddy's mother demurred a little over the 'all night' plan, but finally consent

was won. There was a sense of strangeness about the familiar fields, viewed under this new and exciting condition—to be going from home for a whole afternoon and night. Lyddy felt very grown up and responsible.

"Her newly acquired dignity of manner did not last long. She was soon racing pell-mell after Blanche, along the narrow, winding field path, tumbling headlong over the fence, in her desire to get there first. They waded in the brook, with excursions into the long meadow grass; then sat down to a never failing amusement, the making of burr baskets. Soon they had a fine assortment, arranged on the flat stone between them. But Blanche was in a restless mood; catching up her best basket, she crushed it into a hard knobby ball, tossing it at Lyddy. A fierce game followed, lasting until Blanche, getting a burr in her hair, cried for truce.

"I wouldn't want to get more than one in, tiresome things," she said, shaking back that wealth of sunny curls.

"Lyddy's grimy little hands closed convulsively. The sunshine falling on Blanche's hair, turned it into a wondrous mass of gold. Lyddy's heart ached with the beauty of it.

"S'pose you did get a lot of burrs in your hair?" she said.

"It would have to be cut off."

"Ev'ry bit?"

"Short, of course."

"It would take a long while to grow long again?" Lyddy questioned.

"I guess so."

"Would it be curly?"

"I don't know. Let's go to the house."

Blanche danced ahead, swinging her sun-bonnet by one string, throwing and catching the burr ball with her other hand.

"Lyddy followed, feeling very wicked. For one moment she had wished—really and truly wished—that Blanche would get a lot of burrs in that brown hair of hers. All the fun and pleasure of the afternoon had vanished. She had half a mind to go home. More and more slowly she walked, until Blanche, turning back, seized her hand, forcing her into a run and into good spirits as well. Lyddy helped feed the chickens and set the family supper table, quite cheerful again.

"Then came the carrying out of doors of the little pine table, square and stained red; the lifting down from the shelf in the best pantry of the quaint blue and white tea set. Though a child's play set, it was not so very small. The old-fashioned cups held a fair amount of tea—not real tea, by any means, but cambric tea, tasting almost like the genuine article, when poured from that delightful little pot. The cupcakes were given the place of honor in the center of the table, wreathed round with sprigs of lemon verbena and saucy yellow pansies.

"It was still light when they ran laughing upstairs to bed—for once bedtime was welcome. 'Aren't you glad your mother said you could stay?' Blanche said, over and over, as they undressed.

"Then, in a flash, the fun and frolic of the moment was lost to Lyddy. Blanche sat on a low stool brushing out her hair for the night. 'Aren't you going to do yours?' she asked, then stopped.

"In Lyddy's childish eyes a strange light burned. 'She's brushing and brushing on purpose to hurt me—she asked me



that on purpose to hurt me—I wish she'd get lots and lots of burrs into that hair of hers," she said to herself, and had hard work not to say it aloud.

"On the table lay the burr ball; Blanche had left it there before supper. Lyddy reached out and touched it. 'Do come to bed—I'm sleepy,' she said, impatiently.

"O dear, I thought we'd stay awake talking, ever so long," Blanche objected. But she came good-naturedly. She was soon asleep; Lyddy tossed restlessly, thinking of the burrs on the table, seeing Blanche's bright hair thrown carelessly over her pillow.

"Lyddy woke next morning, feeling that something had happened and wondering, at first, where she was. She soon recollected, but where was Blanche, and where were those burrs? Suddenly Lyddy remembered. What would be done to her? No one would love her any more.

"Her pitiful sobbing brought Blanche, but Lyddy would not look up—would not tell her what the trouble was—would only cry bitterly. Blanche flew for her mother.

"Seated on Mrs. Barton's lap, Lyddy at last sobbed out her confession—how she had sat up in bed in the night and rubbed the burrs into Blanche's hair, and how sorry she was—but it was too late.

"Why dear," Mrs. Barton said, soothingly, "it was only a dream. I threw the burrs out last night, while you were both sound asleep. You were thinking about them before you went to sleep, you see."

"And you wouldn't have done it really," Blanche declared; "now don't cry any more."

"Lyddy drew a deep breath—very glad indeed it was nothing but a dream."

Grandmother laid down her sewing.

"That's a lovely story," Meg said.

"And the moral"—Grandmother began.

Meg made a protesting little face. "I think mamma wants me," she observed. Grandmother smiled.

### How to Help Working Girls

One of the authors of *The Woman Who Toils*, that remarkable study of the working girl, Mrs. Van Vorst, telling of her own experiences as a factory employee, suggests the best ways to relieve and help this great class. She writes:

On Saturday the owner of the factory comes at lunch time with several friends and talks to us with an amazing *camaraderie*. He is kindly, humorous and tactful. One or two missionaries speak after him, but their conversation is too abstract for us. We want something dramatic, imaginative, to hold our attention, or something wholly natural. Tell us about the bees, the beavers or the toilers of the sea. The longing for flowers has often come to me as I work, and a rose seems of all things the most desirable. . . . These are the things to be remembered in addressing or trying to amuse or instruct girls who are no more prepared than I felt myself to be for any preconceived ideal of art or ethics. The omnipresence of dirt and ugliness, of machines and "stock," leave the mind in a state of lassitude which should be roused by something natural.

As an initial remedy for the ills I vol-

untarily assumed I would propose amusement. Of all the people who spoke to us that Saturday, we liked best the one who made us laugh. It was a relief to hear something funny. In working as an outsider in a factory girls' club I had always held that nothing was so important as to give the poor something beautiful to look at and think about—a photograph or copy of some *chef d'oeuvre*, an *objet d'art*, lessons in literature and art which would uplift their souls from the dreariness of their surroundings.

Three weeks as a factory girl had changed my beliefs. If the young society women who sacrifice one evening every week to talk to the poor in the slums about Shakespeare and Italian art would instead offer diversion first—a play, a farce, a humorous recitation—they would make much more rapid progress in winning the confidence of those whom they want to help. The working woman who has had a good laugh is more ready to tell what she needs and feels and fears than the woman who has been forced to listen silently to an abstract lesson. In society when we wish to make friends with people we begin by entertaining them. It should be the same way with the poor.

Next to amusement as a means of giving temporary relief and bringing about relations which will be helpful to all, I put instruction, in the form of narrative, about the people of other countries, our fellowman, how he lives and works; and, third, under this same head, primitive lessons about animals and plants, the industries of the bees, the habits of ants, the natural phenomena which require no reasoning power to understand and which open the thoughts upon a delightful unknown vista.

### April

Oh, met ye April on your way—  
And was she grave or was she gay—  
Saw ye a primrose chaplet fair—  
Upon her tangled, wind tossed hair?

And had she on a kirtle green,  
The sweetest robe was ever seen?  
Oh! met ye April on your way,  
With eyes like dove's breast meek and gray?

Yes, I met April on my way,  
Part morrow and part yesterday—  
And she went laughing, she was sad—  
Wayward and pensive, grave and glad.

The fluttering fabric of her gown—  
Was emerald green, in shadow brown,  
Soft gray as dove's breast were her eyes,  
And bluest blue of summer skies!

Light fell her step upon the grass,  
As though a faery queen did pass;  
Her hands were cold yet full of flowers,  
Her loose hair wet with pattering showers!

Strung daisies for a girdle white  
Were wound about her bosom slight—  
Yes, I met April on my way,  
And swift she stole my heart today!

—Edith C. M. Dart, in *The Spectator*.

It is but equal that our heart should be so much on God, when the heart of God is so much on us. If the Lord of glory can stoop so low as to set his heart on sinful dust, methinks we should be easily persuaded to set our hearts on Christ and glory.—Richard Baxter.

### A Progressive Women's Club

Our friends across the water are rather inclined to laugh at their American sisters for the seriousness with which they take their club-life. The English woman runs into her club much as a man does, to look over the current periodicals, to get a quiet lunch or spend an hour of rest or chat in a comfortable easy chair. It is more a social than a literary center. It is interesting to note a drift in this direction among American club women, although it is only noticeable where there is a conventional clubhouse.

An old Boston club, founded long before the "club movement" existed, is one of the most progressive organizations in our conservative New England. This is the Women's Educational and Industrial Union. Its avowed purpose (Boston women always have a "purpose") is "to increase fellowship among women in order to promote the best practical methods of securing their educational, industrial and social advancement." For years it has been a center of helpfulness through its classes, lectures, employment bureau and salesrooms, where women are given an opportunity to sell their handiwork. Of late it has undertaken original work in the line of household economies—not only investigating the conditions of domestic service and planning dietaries, but founding the School of House-keeping, which has recently been merged in Simmons College.

This year just closing has been full of activities and plans for the future. The Union has now a membership of about 1,700, and is so fast outgrowing its present home on Boylston Street that a new and commodious building is imperative in the near future. Among the year's lectures have been Charlton Black, Edward Everett Hale, Edmund H. Garrett, Mrs. Widdington, Edward H. Griggs, Jane Addams and Sarah L. Arnold, who conducted a series of conferences on *The Home as a Factor in the Education of Women*. To the regular classes in dressmaking, millinery embroidery, etc., has been added one in designing hats and costumes and a shirt waist class opens this spring.

But the most interesting development of the year has been in the line of creature comforts. There are no such luxurious apartments as in some of the English or the more modern American clubhouses, but the reading room, the lunch room, the rest room and the lavatory guest room are all steps in this direction. The two lunch-rooms have been so overcrowded that it was decided this year to open a special lunch-room for members only. It is an attractive, quiet place, and its privileges are well worth the dollar a year which makes one a member. There are really three rooms which have been thrown together and furnished in cool green and white. The cozy round tables are most daintily appointed, and one is served either with the excellent twenty-five cent course lunch or with more elaborate dishes *à la carte*. Another new feature is the beautiful blue and white guest chamber, which may be hired by any member for \$1.25 per day—a boon to out-of-town people.

The demand for cooked food has been so great that arrangements have been made to sell lunches to take out of the building. This demand, together with the popularity of its lunch-rooms, has led the Union to consider a new scheme. I understand that before long it will open a down-town lunch-room in the shopping district, and that this will be also a food supply depot. The invention of a new machine known as a heat retainer makes it possible to supply families with hot meals ready to serve, and the Union means to try the experiment. Many are the persons in apartments who will welcome this news.

This brief outline shows how businesslike, progressive and widely helpful this woman's club is, and may prove suggestive to other city organizations.

A. L. B.

## The Campaign of Testimony\*

### V. The Beginning of the Crisis

By Prof. Edward I. Bosworth

A prolonged crisis in the career of Paul now begins. The situation was to prove exceedingly trying to him, because the crisis was to be so long drawn out. He was a man to whom enforced inactivity and prolonged suspense would be exceedingly exasperating. In order to understand this prolonged crisis it is necessary to see what were the main features of the situation at the beginning of the crisis.

1. *The attitude of the Jewish nation towards Christianity.* The Jews had for some time ceased their opposition to the Nazarene movement. Although at first they considered the idea of a crucified Messiah to be utterly scandalous, they seem in time to have recognized that the Nazarenes regarded their Messiah as a highly exalted being and that their movement brought no such disgrace upon the nation as had at first seemed inevitable. Some years before the time of the present lesson, when Paul wrote his letter to the Galatians, it was true that a Nazarene who was ready to live the law abiding life of the orthodox Jew could believe in the Messiahship of Jesus without fear of molestation. For such the "offense of the cross had ceased" [Gal. 5: 11]; they were no longer to be "persecuted for the cross of Christ" [Gal. 6: 12]. At the time when Paul arrived in Jerusalem there were "myriads" of Christians in the city who were orthodox Pharisees in everything except their belief in the Messiahship of Jesus [Acts 21: 20], and the authorities were not molesting them.

2. *The attitude of the orthodox Jews towards Paul.* The orthodox non-Christian Jews did not extend to Paul and others like him the tolerance which they exercised towards ordinary Jewish Christians. It seemed to them an unpardonable offense to encourage in Gentiles, as Paul had done, the idea that Gentiles could have part in the Jews' great monopoly, the kingdom of God, without incorporating themselves by circumcision into the Jewish nation. Paul seemed to them to be cheapening their special prerogatives by preaching the gospel to the Gentiles. Some of these Jews seem even to have joined the Christian Church, not because they believed in the Messiahship of Jesus, but because they hoped as church members to make a more effective protest against Paul's offensive propagandism among the Gentiles [Gal. 2: 4, 5]. We can scarcely imagine the extreme bitterness of feeling with which this class regarded Paul. They seem to have systematically misrepresented him in such a way as to prejudice a large element in the Jewish Christian Church against him. They systematically circulated the report that he not only admitted Gentiles into the church of the Messiah without insisting on their becoming Jews, but that he taught Jews to abandon the Mosaic Law and to cease to circumcize their children [Acts 21: 21]. While the apostolic leaders are represented both in Acts and in the Pauline Epistles as, on the whole, friendly to Paul and to his

Gentile work, a large number of Jewish Christians would probably have been greatly relieved by his death.

3. *The assault.* Paul had not been long in the city before this concentrated prejudice and hate found expression in an assault that nearly resulted in his death. It was reported that, not content with crowding Gentiles into the church and the kingdom of the Messiah, he had actually been so outrageously indecent as to conduct Gentiles into the sacred precincts of the holy temple, up the steps and beyond the balustrade where it was certain death for a Gentile to pass. There is no evidence that Paul had done anything of the sort. He had merely been seen on the street with a Gentile friend, but there were plenty of enemies malicious enough to suggest that he had taken his Gentile friends into the sacred area, and to circulate the report through the city so that in a few hours crowds of maddened Jews were racing through the streets of the city towards the southeast quarter. Every one was looking for Paul, and when some one finally spied him in one of the colonnades of the temple, they pounced upon him and dragged him out of the temple area into the streets of the city. The temple police shut the great gates of the temple so that he might not find refuge there and the mob might be excluded. Paul had time to remember that it was in this vicinity that he had once helped to drag Stephen out of the Sanhedrin room into the street and outside the city to the place where he was stoned. The crowd evidently now proposed to beat the life out of Paul without waiting to get him out of the city. Luke and the other members of the delegation may have been near, but were utterly powerless. Rescuers, however, were at hand.

4. *The rescue.* Word had been swiftly sent to the barracks near by that there was a riot, and immediately Cladius Lysias, the chiliarch, with several captains and a detachment of soldiers came on the run, forced his way into the center of the crowd, and in a moment Paul was between two soldiers, chained to each. The crowd instantly closed in

about them. The soldiers surrounded Paul, lifted him from his feet, and the mob surged towards the barracks steps.

5. *Paul's passion for the testimony mastered him.* He did not beg to be hurried into safety behind the strong doors of the barracks, but as he looked out from the top of the steps upon the sea of angry faces his one thought was to utilize the opportunity for testimony: "I beseech thee, give me leave to speak unto the people." Then this great witness who so patriotically loved the nation and the institutions he was supposed to hate [Rom. 9: 1-4] made his defense. It was not so much a defense as a simple and exceedingly tactful report of his personal experience with Jesus, an experience which had warranted him in accepting Jesus as his Messianic Lord. He had gone up and down among the Gentiles because commanded to do so by his Messiah. His own preference would have been to remain in the sacred city and to work among his fellow rabbis [22: 17-21]. The appeal was ineffective. The same evil spirit that had shrieked and yelled for the blood of Jesus was still in the heart of the city. Paul turned sorrowfully into the barracks and the city blindly faced its approaching doom.

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\* Comments on the International Sunday School Lesson for May 3. Text, Acts 21: 30-39.



## The Conversation Corner

## A Corner on Dolls

WHO is this nice little miss? The dollies gay, who are they? One girl, four dolls, and a tub? Perhaps it's a "Monday Club"! Every one of you knows she is washing their clothes, while the dolls keep still, as good dollies will. But we'll know better, when we read her letter.

Dear Mr. Martin: I send you a picture, so you will know how I look. I am nine years old. I am in the fifth grade at school. My teacher's name is Miss —, and she is just lovely. In the picture, the doll that sits in the chair is named Lula. On Christmas she had all new underclothing, a new green dress trimmed with white velvet. She had a new satin coat and a black hat. She is my best doll. The small baby doll with the short hair is Baby Rose. I have had her since I was a baby myself. The little doll lying in her lap is Ruth, and the other large doll is Katie.

I am very fond of reading, but I do not like arithmetic very well. I belong to a club by the name of the Little Thimble Club, and we work for the Floating Hospital, and we made nineteen dollars last year. We went down the harbor on it one Saturday and stayed all day. Then I belong to the Mission Band. We had a Valentine sale. I tended the two-cent Valentine table with two little friends. We work for the little children that live way off in Africa and those places. Then sometimes we make scrap-books for those that are sick. Can I please belong to the Corner?

Wollaston, Mass.

GLADYS B.

Certainly—here goes your "stifkit." Your dollies shall be members too whenever they write me themselves. You must try and "like arithmetic." How can you keep account of all your expenses for your dollies' clothes, or of the money you raise for the Floating Hospital and the missionary club unless you know arithmetic?

## MISSIONARY DOLLS

I wonder what kind of dolls the children have in Africa. It certainly will not cost much to provide their "underclothing"! Dolls have had considerable to do with missions. You remember the picture in the Corner three or four years ago of the dolls sent to the children in the Marsovan Orphanage, Turkey, by the children in Denver, Col. The pastor—whose "Annie Laurie" story you are reading in *The Congregationalist* every week—wrote us about it, and the next year one of our missionary Corner girls in Turkey sent a letter about their reception at the orphanage. You remember too the beautiful doll sent (by M. J. R.) to the occupant of our cot in Dr. Grenfell's shore hospital in Labrador, a picture of which appeared in the Corner and was reproduced in our last souvenir sheet of Corner missionary children. When Kirkina was adopted and brought to Nova Scotia, the doll was left for the next occupant of the cot.

## ANOTHER DOLL FOR LABRADOR

The other day a minister from Worcester County brought in another doll, made by a lady in his parish over eighty years of age, who writes:

... This Topsy-turvy doll was made for the little sufferer in Dr. Grenfell's hospital. Though she no longer needs it there will probably be others there to enjoy it. I have been interested in the people of that cold region ever since I heard about it the day we rode from City Point to the Point of

Rocks, and Dr. Grenfell's work has my warmest sympathy.  
Northboro, Mass.

M. E. A.

Yes, I remember that ride in the very height of war-time—a few weeks before the final surrender for which you had your school flags up last week—crossing the Appomattox on a long pontoon, and our inspection of the "Diet Kitchen" (at lunch-time) and other Christian Commission appointments in the Army of the James. How curious that the conversation of that excursion should have borne such fruit so long after! The doll in fact represents the two races seen in great numbers that day, for it is so curiously constructed that, with a sudden turn, a black face, red dress and red cap take the place of a white face, gray dress and pink cap. *Topsy-turvy* is just the name for it, and a doll with two heads would be appropriate for a girl who had lost her two feet! We hope to hear



sometime from this historic doll, suggestive of the sunny South, when it reaches its home in the icy North. Do you remember the surprise of our boy Pomiuk when he first saw a doll at the hospital, and looking at its eyes and mouth, exclaimed in Eskimo, "It is something like a baby"?

Here's a New Hampshire girl who beats Gladys in the number of her doll family, her mother writing:

Margaret is convalescing from measles, and lies on a couch with nine favorite dolls, her Angora cat Joe, and Budge, the dog!

## For the Old Folks

## SOME OF THEIR QUESTIONS ANSWERED

Referring to the Corner of Jan. 31, we are able now to supply three poems asked for. The first is found to be by Charles Mackay, and entitled "Little, but Great," in his works, although quoted in Bryant's and Whittier's collections under the title of "Small Beginnings." The thought is so fine, we will copy the poem in full.

A traveler through a dusty road  
Strewed acorns on the lea,  
And one took root and sprouted up,  
And grew into a tree.  
Love sought its shade at evening time,  
To breathe its early vows,  
And age was pleased in heats of noon,  
To bask beneath its boughs;  
The dormouse loved its dangling twigs,  
The birds sweet music bore;  
It stird a glory in its place,  
A blessing evermore.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn;  
He walled it in, and hung with care  
A ladle at its brink:  
He thought not of the deed he did,  
But judged that toil might drink.  
He passed again, and lo! the well,  
By summers never dried,  
Had cooled ten thousand parched tongues,  
And saved a life beside.

A dreamer dropped a random thought,  
'Twas old, and yet was new;  
A simple fancy of the brain,  
But strong in being true;  
It shone upon a genial mind,  
And lo! its light became  
A lamp of life, a beacon ray,  
A monitory flame.  
The thought was small, its issue great,  
A watch-fire on the hill;  
It sheds its radiance far adown,  
And cheers the valley still.

A nameless man, amid a crowd  
That thronged the daily mart,  
Let fall a word of hope and love,  
Unstudied from the heart;  
A whisper on the tumult thrown,  
A transitory breath,  
It raised a brother from the dust,  
It saved a soul from death.  
O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last.

The hymn sung "in the mill at Lowell forty years ago" has been sent by several correspondents.

The poem can be found in "Memoirs of Elizabeth Reed," who died at the Abbott School in New York. Copies of the book must be in New Bedford, which was her home.

St. Louis, Mo.

A. T. A.

## The Reed Genealogy says:

Elizabeth, daughter of Alexander and Sarah (Willis) Reed, born 1831, died 1847, and her life has been published by John S. C. Abbott.

The hymn, "God gave, He took, He will restore," is in Leavitt's Fourth Reader; "To the memory of my sister, by Miss Dyer."  
Andover, Mass.

L. M. C.

I copy it from sheet music published in Boston, 1847. I heard Woodbury (one of our sweetest singers) sing it two or three years before his death.

Algona, Io.

Mrs. S.

The words are by F. M. E., the music by J. B. Woodbury. I used to sing it fifty years ago, and still have the song.  
Pepperell, Mass.

Mrs. S.

This leaves the authorship uncertain. I have not been able to find the memoir. The first and last of six stanzas are copied.

I remember how I loved her  
When a little guileless child,  
I saw her in the cradle  
As she looked on me and smiled;  
My cup of happiness was full,  
My joy words cannot tell;  
And I blessed the glorious Giver,  
Who doeth all things well.

I remember well my sorrow,  
As I stood beside her bed,  
And my deep and heartfelt anguish,  
When they told me she was dead;  
And O, that cup of bitterness,  
Let not my heart rebel—  
God gave, He took, He will restore,  
He doeth all things well.

One copy of the song, "She has climbed the golden stair," has been sent (from Kansas), without note of authorship or where it can be found. This I will send on application to the lady who wished it.

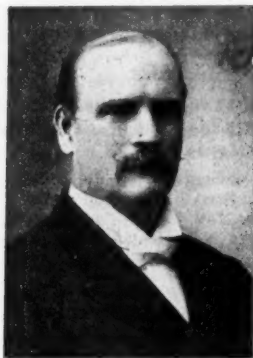
Mr. Martin

## The Literature of the Day

### The Problem of India

India abounds in material for the would-be author. In its life, religion, customs, society and politics it differs from every other country in the world. The tyro observes briefly and writes hastily, afterwards to learn that his observations have been superficial and his conclusions unwarranted.

The author of *India's Problem, Krishna or Christ*,\* is not of this class. The book is the result of twenty-four years of residence, travel, observation and study of the people of India, their customs, thoughts and religions. Dr. Jones has lived in the Madras Presidency since 1878, during which time he has been in constant contact with all classes of Hindus, from the lowest caste peasant to the Brahman graduate of the Indian University. His accurate knowledge of the Tamil language and his familiarity with the sacred books of Hinduism especially qualify him to speak with authority upon the religious



REV. J. P. JONES, D. D.

customs and belief of the people and to set forth clearly the nature and extent of the Christian conquest of that great country.

Dr. Jones aims to define and make real the religious question of India as it presents itself to the great modern missionary movement. After the first chapter, which introduces the reader to the country and people as a whole, he plunges to the heart of his subject by defining the seven religions as they exist there today. He then specifies various points of similarity and contrast between Hinduism, the religion of over 200,000,000 of the population of that country, and Christianity, and catalogues the religious products of the two faiths as they are thus brought into close relations to people living side by side in the same country; the Hindu fruits following twenty centuries of religious practices, while the products of Christianity follow the seed-sowing of less than a century and that, too, in a country hostile to its practices.

The results of the author's close and careful study of his subject are summed up in the three chapters near the beginning of the book and in the three final chapters upon the Present Day Missionary Problem and Missionary Results. Intervening chapters upon the women of the country, the history of Christianity there and the missionaries and mission-

ary organization are valuable and afford a setting and background for the rest. Dr. Jones is thoroughly fair to the religions he himself is attempting to supplant. He gives Hinduism credit for much that is good, while his criticisms are so just that it is doubtful if the most devoted and yet intelligent Hindu would take issue with him. He has succeeded in viewing the religion as well as the customs of the country from the Indian standpoint.

So far as we are informed there is at present no one book—or even any half-dozen volumes—that gathers up and presents in attractive and readable form so much that is interesting and valuable to the student of the religions of India and the relations of Christianity to them, as does this work. The student of comparative religions can hardly afford to pass it by, and those who are interested in the Christian conquest of India and who wish to be posted on what has already been accomplished and how the battle is now waging, must give it careful study. The book is printed in an attractive form, with twenty-seven illustrations made from recently-taken private photographs.

JAMES L. BARTON.

### RELIGION

*Biblical and Literary Essays*, by Rev. A. B. Davidson, D. D., LL. D., Litt. D., edited by Prof. J. A. Paterson, D. D. pp. 320. A. C. Armstrong & Son. \$1.75.

The author of these thirteen essays was for nearly forty years professor of Hebrew in New College, Edinburgh. His literary work impressed many thinkers in this country and he was one of the most influential teachers of theology in Great Britain. His successor, who has edited this volume, has been limited in his selection of essays because of several volumes soon to be published of Dr. Davidson's writings. But those here given include a large variety, the themes being as wide apart as Arabic Poetry, and the Rationale of a Preacher. Several of them have appeared in the *Expositor*. The first was his inaugural lecture on Biblical Theology, delivered in 1863, and the last, on The Uses of the Old Testament, was given to his class in the college in 1899. The two offer a suggestive study of the growth of a thoroughly disciplined mind in holding the same principles while influenced by the advancement of knowledge and the development of modern thought. Dr. Davidson has treated all these subjects as a master in theology and in the use of the English language. The last essay is to our mind the most interesting and valuable.

*Theologia*, by Reverend Franklin Weldner, D. D., LL. D. pp. 143. F. H. Revell Co. 75 cents net. This discussion of the Doctrine of God is in the form of outline notes used by the author in his oral lectures in Chicago Lutheran Seminary, and is based on Luther's headings of his great work being followed. Its merit consists in the adaptation to the American classroom.

*The Position of the Laity in the Church*, by Alfred Barry, D. D., D. C. L. pp. 155. E. F. Dutton & Co. \$1.00 net.

A presentation of the case for the revival in the Anglican Church of some constitutional power in the laity. Effective both in its ideal and historical arguments. One of the Churches' Outlook series.

*Four Princes*, by Jas. A. B. Scherer, Ph. D. pp. 276. J. B. Lippincott Co. \$1.25.

The history of the Christian Church is summarized here in biographical sketches of Paul, Constantine, Bernard of Clairvaux and Luther. The author has the gift of picturesque utterance and the book is well adapted for popular reading, though not accurate enough for scholars or full enough for stu-

dents. The manner is oratorical rather than literary.

### FICTION

*Before the Dawn*, by Joseph A. Altsheler. pp. 372. Doubleday, Page & Co. \$1.50.

The author is one of the most satisfying of our historical novelists, because he always subordinates his history to a clever story. The scene of this romance is in Virginia before and during Grant's Wilderness campaign—much of the time in Richmond. A susceptible Confederate captain, a brave and beautiful lady of Union sympathies, supposed to be a Northern spy, a villain high in station and of the deepest hue, with glimpses of social life, escapes and battle scenes, afford materials for a clever and enjoyable story.

*The Lieutenant Governor*, by Guy Wetmore Carryl. pp. 269. Houghton, Mifflin & Co. \$1.50.

A dramatic sketch of a great strike of 4,000 workmen, led by a selfish labor boss and encouraged by an unscrupulous governor of the state, with the silent assent of the citizens till they begin to realize that their own property and lives are imperiled. The lieutenant governor is the hero, who by a sudden tragedy is placed in power, calls out the militia and ends the strike. The love story woven into the sketch is wholesome and natural, the somberness and pathos of the situation is relieved by abundant humor, and the novel is not only entertaining but is a valuable contribution to the literature which presents faithful studies of our social, industrial and political life today.

*From the Unvarying Star*, by Elsworth Lawson. pp. 292. Macmillan Co. \$1.50.

This too enigmatical or fanciful title covers an interesting story of a young minister's love and trials in a North of England church. He comes from the German schools with a fresh view of life and truth—warmer hearted than Germany often nurtures—and makes true friends and bitter foes. The interest of the story centers in the moral and spiritual development of hero and heroine. It is well written and rewards the reader for the attention it claims.

*The Socialist and the Prince*, by Mrs. Fremont Older. pp. 309. Funk & Wagnalls Co. \$1.50.

A tale of the time when the anti-Chinese agitation in California first began. A labor leader and an Italian count become suitors for the hand of a millionaire's daughter, who at the age of twenty-one is an accomplished flirt. The story relates how the strong personality and serious purpose of her suitors impressed the girl and finally made her life worth something.

*Marty*, by John Strange Winter. pp. 338. J. B. Lippincott Co. \$1.25.

A story of the course of true love and how it did not run smooth. It is written pleasantly and amusingly, not without pathos, and will make good reading for an idle summer day.

*A Wanderer's Legend*, by Maxwell Somerville. pp. 243. Drexel Biddle, Philadelphia. \$1.00.

The author of this version of the legend of the Wandering Jew is a professor in the University of Pennsylvania and has a long and imposing list of titles, but the quality of his scholarship may be inferred from the statement that when Jesus lived in Nazareth with his parents, the family "almost daily came to Jerusalem!"

### BIOGRAPHY

*The Heart of John Wesley's Journal*, edited by Percy Livingstone Parker. pp. 512. F. H. Revell Co. \$1.50 net.

If John Wesley needed any other monument than his work the journal which he kept, and from which Mr. Parker has made judicious selections in this volume, would keep his memory green. It has the charm of autobiography, unconsciously revealing the inmost heart of the man. We see him riding about the three kingdoms, reading history, poetry and philosophy in the saddle as his horse plods on, preaching to crowds, often out-of-doors because he was forbidden the churches or they were too small to hold his congregations; overseeing and advising the little groups of Methodists; facing mobs; answering before magistrates; covering some thousands of miles every year to preach some thousands of sermons. His

\**India's Problem, Krishna or Christ*, by John P. Jones, D. D. pp. 309. F. H. Revell Co. \$1.50 net.



opinions were often wrong. He wrote a pamphlet against the claims of the colonies before the outbreak of our Revolution berating us in good set terms, he could not persuade himself that astronomy could measure lunar and solar distance, he had his share of petty superstitions, he thought Pascal a little man. But he organized the forces which were renewing Christian earnestness in Britain and did an incredible amount of work for Christ. It is a good selection from one of the most remarkable books in the English tongue.

**British Political Portraits**, by Justin McCarthy. pp. 331. Outlook Co. \$1.50 net. These studies of contemporary British political leaders are the work of an Irish man-of-letters and an Irish politician endowed with more of the judicial quality than usually is found in his race. A long Parliamentary career has enabled him to study at close range the men whom he depicts—Chamberlain, Balfour, Bryce, John Burns, John Morley and others. The sketches are far from exhaustive and have no very striking marks of insight or felicity of expression, and yet, nevertheless, are not without value owing to their un-English point of view and to the author's fairness of judgment and previously gained reputation as an historian of contemporary British politics.

**Albrecht Durer**, by Lina Eekstein. pp. 261. E. P. Dutton & Co. 75 cents net.

"What Beauty is, I know not, though it is attached to many things," wrote Albrecht Dürer in 1512. His loving pursuit of beauty and of the truth which is beauty is faithfully indicated in this biography. His strong personality comes out, too, his warm friendships, his earnest spiritual life, his childlike delight in nature and in the strange animals and curios which were brought to Nürnberg as her foreign trade increased. Glimpses are given of his intercourse with famous Italian artists in his visits to Venice and other Southern cities, while extracts from his diaries and letters to his friends help to make lifelike this picture of this famous painter and inventor of the process of etching. Many well chosen and printed illustrations add to its value.

**A Few of Hamilton's Letters**, edited by Gertrude Atherton. pp. 277. Macmillan Co. \$1.50. The author's enthusiasm for Hamilton's character and achievements found expression in her novel, *The Conqueror*. She has given here a selection of his letters, with the addition of several new and interesting glimpses of his boyhood, including his account of a hurricane in St. Croix. The letters give a good impression of Hamilton's characteristic thought and are interesting reading.

## Book Chat

A single-volume edition of Nuttall's *Birds* is just out from Little, Brown & Co.

A hitherto unpublished poem by Stevenson is included in Mr. C. W. Stoddard's new book, *Exits and Entrances*.

Another volume of poems by Kipling is announced by Doubleday, Page & Co., for publication later in the year.

Rev. Dr. George A. Gordon will have an article on Emerson as a Religious Influence in the *May Atlantic Monthly*.

Walter Raleigh, whose life of Milton was more than ordinary in its quality, is about to publish a study of Wordsworth.

Mr. Hermann Klein, the famous musical critic, begins in *The Century*, for April, a series of articles about the opera folk whom he has known.

The Christian Science Publishing Society have put out the first number of *Der Christian Science Herald*, its projected German monthly.

The cover of the April *Scribner's* presents one of the most successful examples of color printing we have seen. Its softness and harmony of tone is remarkable.

And now we are told that the publication of Mark Twain's promised book on Christian Science is postponed, and all orders for it canceled. Was it all a joke?

President Eliot of Harvard has embodied his views on the needs of public schools in a book which Doubleday, Page & Co. are just bringing out under the title, *More Money for the Public Schools*.

The addresses given at that remarkable memorial service to Alice Freeman Palmer at Harvard University this winter are to be printed by Houghton, Mifflin & Co. in a memorial volume, with a prefatory note by Professor Palmer.

With the April issue the *American Kitchen Magazine* and *Motherhood* are combined, the two to appear henceforth as the *Home Science Magazine*. All editors and contributors are retained, and the regular departments of both magazines are to be kept up.

The magazines, which gave ample encouragement to a host of nature writers, are now criticising and analyzing the product they called forth. *The Atlantic* gave us its much discussed article by Mr. Burroughs, and now *Scribner's* and the *Critic* publish thoughtful articles on the literature of outdoors.

That the *Booklovers Magazine* does not intend to be narrow in its range is proved by its April issue. One of the striking features in this number is a series of five railway maps embracing the Vanderbilt, Gould, Hill and other rail combinations, with an article describing the railroad situation at present.

Mrs. Alice Prescott Smith, whose novel, *The Legatee*, is just from the press of Houghton, Mifflin & Co., is the daughter of a Congregational minister. When a little girl she accompanied her father on many missionary tours in northern Wisconsin and the impressions then gained furnish the background for this story.

Helen Keller's famous friends seem to have taken delight in being photographed in her company. Several interesting groups are pictured in Miss Keller's *Story of My Life*. Edward Everett Hale, Joe Jefferson, Mark Twain and Dr. Alexander Graham Bell, to whom the book is dedicated, are among the notables who so appear.

The library of the late E. P. Whipple, the critic and essayist, has recently been sold in New York. Dodd, Mead & Co. secured some of the most interesting items, including an autograph letter from Hawthorne for which they paid \$147.50. The collection was rich in first editions of American authors, but most interest seems to have centered in the autograph letters, of which there were a good number.

William Blake's *The Book of Job*, with original drawings and proof plates brought the enormous sum of \$28,000 at a recent auction sale in London. It was formerly the property of the Earl of Crewe, who had a famous collection of Blake books, including besides the *Job*, the original drawings for illustration for Milton's *L'Allegro* and *Il Pensero* and fine original copies of many other volumes.

Mr. W. Elsworth La Senn, author of *From the Unvarying Star*, reviewed in this issue, is a Congregational pastor in Mexico City. His first novel, *Euphrosyne* and *Her Golden Book*, has already won a welcome for this new story. In a recent personal letter he writes with enthusiasm of his work. "Here I am," he says, "and I don't want any other man's church, though this church may be far from ideal—yet." Such extraordinary contentment on the part of a minister predisposes us in favor of anything he may write, and our reviewer confirms the impression.

## Closet and Altar

THE HOLY SPIRIT

*Ye were once darkness, but are now light in the Lord; walk as children of light for the fruit of the light is in all goodness and righteousness.*

The Pentecost is not alone; the cross goes before it. The cross is not alone; Pentecost follows. And if in your life and mine Pentecost does not follow, we do not rise to the full stature of the Christian life.—W. Y. Fullerton.

People are led to look wistfully up to heaven, whereas they ought to be engaging their attention with something nearer home. It is not outpouring that is wanted, but inletting. The prayer for the Spirit which is needed is not the beseeching of heaven to open its shut windows. The windows of heaven are not shut. They are wide open. In too many cases it is our hearts that are shut. Ah, these gates that shut the Spirit out! gates of brass, doors whose hinges are so stiff with selfish habit that they seem forever closed. "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in!"—Monro Gibson.

O Spirit, whose name is the Saviour,  
Come enter this spirit of mine,  
And make it forever Thy dwelling,  
A home wherein all things are Thine!

Leave me in no darkness unlighted,  
Unwarmed by Thy truth's holy fire;  
No thought which Thou canst not inhabit,  
No purpose Thou dost not inspire!

Shut in unto silence, my midnight  
Is dawn, if Thy Presence I see;  
When I open my doors to Thy coming,  
Lo! all things are radiant with Thee.

O, what is so sweet as to love Thee,  
And live with Thee always in sight?  
Lord, enter this house of my being,  
And fill every room with Thy light!  
—Lucy Larcom.

A church needs many Pentecosts.—Samuel A. Eliot.

There can be no safe guidance which is not perpetual. The advantage of a year may be lost in an hour. If we act independently of the Spirit in little things, we shall look for Him in vain in great things.—George Bowen.

Fire finds out everything that is inflammable and consumes it; so the Holy Spirit burns up everything that is impure. Nothing escapes his ordeal. . . . In the proportion in which he is in the soul, sin is burned out of it.—William M. Taylor.

Father of mercies and God of all comfort, who didst, in the fullness of time, send Thy Son to be the consolation of Israel, and hast promised another Comforter to abide with us forever; send, we pray Thee, Thy Holy Spirit into our hearts, to enlighten, sanctify and guide us; to strengthen us in every good word and work, to uphold us in all temptations and trials; to comfort us in all our sorrows and afflictions; to fill us with joy and peace in believing, that we may abound in hope through the power of the Heavenly Guest. Amen.

## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

BY DAVID N. BEACH

### Chapter XXI.

BONAPARTE SHARP CATCHES A TARTAR



**D**UNCAN McLEOD was a law unto himself. What he did, as in this chapter recorded,—his “plan,” as he called it in writing to his mother,—this writer neither indorses nor condemns.

Duncan seems to have been a kind of third cousin to Jamie Soutar of Drumtochty. He would debate the proposition with John Hope by the hour, “That not all people have a right to the truth.” But, though you might condemn him therein, you would require, as with his third cousin, to travel a long way to find a truer man.

To bring this whole matter in outline before us, we shall have to return to Colorado, to the Annie Laurie Mine, and to the small hours at the beginning of June 16, following that memorable service, the previous evening, in the cañon, under the ripening moon.

The seventy miles’ ride to the railway station, from three o’clock that morning until five o’clock the next afternoon, was destined never to be forgotten by both Duncan McLeod and John Hope. After mounting the stage and getting under way, each man closed his eyes, and supposed that the other thought him asleep. On the contrary, each man was never more awake, and the intensity of their thinking could not be expressed in words. This condition continued until at seven o’clock they stopped at a ranch for breakfast.

When they were on their way again, each tried, for an hour or two, to keep up the other’s spirits by an outward gaiety not lacking in humor, bright repartee and brilliant passages, amid which, for the moment, they really had a very merry time. As the forenoon waned, and until after dinner at another ranch, they largely relapsed into silence but kept a cheerful mien. After dinner they went through the sleeping act again, each supposing that the other was blissfully oblivious to all outer things; but, as before, each man was doing prodigious thinking. When they alighted at the station, each was very bright and sunny, full of jokes and good fellowship, and this mood continued almost until the moment of their parting.

During the day’s more serious conversation, John frankly outlined to Duncan that general course of procedure which he intended entering upon when he should reach New York, and with the working out of which the reader is already familiar.

Duncan, on the other hand, maintained the utmost reticence about his plans, simply saying, in the tone which he had requested his mother to assume, that, after such a long and unbroken period of exacting toll, he wanted an extended rest, and, probably, before his return would see some of the islands of the Pacific and come underneath the Southern Cross.

“Do not for a moment, John,” he added, “think me unduly downhearted, though this is a terrible blow for us all; but assume that, after these full years, I shall be lying fallow, filling up, and, I hope, learning something. My plans are not fully matured, and I think it better, until I have further light on the subject, to withhold even my address, and, much more, any itinerary of my wanderings. I am liable, as you may imagine, to various overtures in mining directions, particularly when

it shall come to be at all generally known that I am unemployed. I want to be free, in particular, from the interminable letter-writing, telegraphing, and even cabling, of that sort; but, John, however long I may disappear from the world, do not for one moment think that the friendship which has so long existed between us, and the common objects which we have in view, can in the least grow dim. Sooner or later you will hear from me, and I hope, when the time arrives, to give an account of myself that will be satisfactory even to a person of your exacting standards.”

These words were said after the merry-making of the forenoon, just before both the men lapsed into more or less of silence. When Duncan had spoken them, as if something weighty were off his mind, he seemed less tense than earlier; and John, who carefully refrained from questioning him, felt greatly relieved thereby: for, in view particularly of Duncan’s several uninterrupted years of hard work, he feared that a breakdown might impend. Moreover, although he was greatly puzzled by what Duncan said, he did not in the least indicate it, but was content merely with saying to himself: “Strange! Some profound mystery! Developments later that will surprise everybody!”

When the eastbound transcontinental mail pulled in, Duncan, with the tenderness of a girl, saw that John’s belongings were snugly bestowed in the sleeper; presented him with an elegant edition of Burns’ poems as a parting gift; bade him good-bye with a voice that choked; as the train, under the shadow of the giant Rockies, climbed toward the Divide, stood watching it until it plunged into a cañon; and then, looking up into the open sky, whispered to himself words which were obviously those of most heartfelt prayer.

But—for he had yet an hour to wait for his own train, and this was Duncan all over—he ended his prayer quickly, strode up a neighboring gulch, seated himself upon a boulder in a secluded spot, and thus soliloquized: “Yes—it will do. I think I see him when he finds it out!—he that offered three-quarters of a million for a fifth of the stock!—of course he did not pay it—and that warned Hope and MacDonald against stockholders’ meetings! It will do—yes.” Thereupon he laughed until the tears ran down his face, and until he rubbed his sides for his aching.

He ticketed for San Francisco. He spent three weeks along the Pacific coast, which he had not seen, visiting some of its many attractive places, and being especially moved by the old missions of the Mexican days. He read, in this connection, everything he could lay hold of, by “H. H.” and got from a public library certain old tales in the same temper, including the “Saxe Holm’s Stories.” Their rare insight into the life of love clarified his thinking on that subject, comforted him, and greatly steadied him to be strong and to wait.

On the tenth of July, he took passage for Australia by a steamer which called at Honolulu. He withheld himself almost altogether from acquaintance and even from conversation on board ship. The one exception to this was his room steward. This man he found to be very intelligent, earnest of spirit, and, as they grew better acquainted, a devoted Christian. The man had a family dependent upon him. He had seen better days. The afternoon of the day before they sighted the Hawaiian Islands, Duncan said to him in the most casual way: “I have never seen these islands, and ought, properly, to stop over one or two ships in order to visit them. During the hours that the ship remains in port, I am proposing a pretty full run out into the

country; and, of course, it may happen that I shall be belated. In that case, will you kindly say as little about it as possible, to avoid making me appear ridiculous, and see that my luggage is put on shore? The two small trunks and the suit case are marked distinctly with a Maltese cross. Do not, however, attend to this, please, until the last moment, lest I should come hurrying in with only time to re-embark, and without a minute to have the luggage brought back again.”

The ship made the beautiful harbor in the early forenoon, and lay there until five o’clock in the afternoon. Duncan’s room steward—whom he had presented with a large fee, saying, “You are carrying a heavy load, and you will not mind, will you, if I lend you a hand in this way?”—kept careful watch up to the last moment, and, five minutes before the sailing, as Duncan was nowhere in sight, sent the luggage ashore. Duncan did not appear, the ship sailed, and the room steward saw him no more.

Duncan, on the other hand, as the reader will have surmised, had no intention of returning to the ship. He went straight out into the country instead, and there secluded himself for several weeks. Then he returned to Honolulu, registered at its principal hotel under the name of Thomas Bennett, and claimed his luggage by the mark upon it of the Maltese cross. His appearance, on his return from his seclusion, was so completely changed that some passengers by his steamer, who remained in Honolulu and even at the same hotel, failed to recognize him. He let his heavy beard grow; assiduously cultivated striking side-whiskers; ate like a gormand; refrained from exercise, so far as he could do so without positively injuring his health; and put on flesh at the rate of several pounds a week. “I did not take first-class honors in biology at Edinburgh for nothing,” he would say to himself before his looking-glass, and then he would laugh.

Though his headquarters were at Honolulu until January, his time was spent at a number of points, and on a variety of excursions through the islands. He retained his room at his Honolulu hotel, paid his bills with punctilious promptness, and only attracted attention by the circumstance of his extreme quiet and of his receiving no mail. When some one innocently inquired whether all his friends had forgotten him, he stated that he had expressly arranged not to receive correspondence, in order that he might the more completely give himself up to a much needed rest.

When, in January, Thomas Bennett sailed for Melbourne, he weighed nearly sixty pounds more than when he landed, was brown as a nut, and had the bearing, accent, and general appearance of a portly English gentleman of wealth and leisure, who, those who knew him supposed, had been badly overworked, and whose seclusion and efforts at recuperation had been crowned with astonishing success. “I wish you would give me your recipe for quiet living and flesh-gaining,” was a remark often made to him.

We have been present on the evening of his arrival at Melbourne, and have been witnesses of the extraordinary scene at the Opera House, in which, to his amazement, he was a sharer. He had intended to remain in Australia for some time, and thence to proceed to South Africa; but the words he heard at the Opera House quickened his pace, and he took passage by the next ship that sailed for Liverpool. He ticketed, however, only as far as Port Said, gave himself three weeks in Egypt and the Holy Land, and then sailed for Italy. From there, as swiftly as possible, he made his way by rail to Havre, and thence sailed for New

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York, where he landed in the latter part of March.

Meantime he had continued to put on flesh and to affect the bearing of an English gentleman. He took elegant bachelor quarters in the metropolis, and immediately began doing something in stocks and cultivating assiduously the acquaintance of moneyed men, though with a quiet and reserve that, particularly in view of the style of the man, surprised all who came to know him. He did exceedingly well in his Wall Street operations; so much so as to attract attention.

"Uncommon man, that Bennett," said a leading man of the street; "a complete stranger, and yet investing like an old hand; he's a man to cultivate." This remark was repeated, in differing phraseology, scores of times before the grass in the parks required cutting.

The degree to which Thomas Bennett's acquaintance bore cultivation was astonishing. He was gentlemanly, affable, full of good stories, on the search constantly for information, extremely reticent about himself, helpful on many sides to those about him, and soon grew to be very much of a favorite in the select circle which he admitted to a certain intimacy. He was an enigma to them all. The only direction in which he referred to himself was in mining matters; and on these topics he spoke with a fullness, an aptness of illustration, a candor, a grip of the subject, and a penetration, which led swiftly to his being much consulted about mining investments.

During the interval covered by this chapter, matters had gone from bad to worse at the Annie Laurie Mine. Before the snow flew, Mr. Bonaparte Sharp had been compelled to discharge Dunbar McLean; and it was only by some extremely clever moves that the latter escaped the country without the institution of criminal proceedings against him. Mr. Bonaparte Sharp appointed in his place a man named Williams, but, though plodding and faithful, he was not at all adequate to so important a position. He knew enough of his business, however, to be able to report the havoc which Dunbar McLean had wrought.

For Duncan McLeod had not left the formula in modification of the chemical process for extracting gold and silver on which the mine paid a royalty, and which he had improved upon to a very marked degree; and, in order to keep up dividends, Dunbar McLean had ceased development work almost altogether, and had mined here and there where he could find pockets of very rich ore. The effect of this on the whole underground situation was something fearful. It took the new assistant general manager more than two months to get the levels properly cleared and into adequate operation; and, in the meantime, as the aftermath of Duncan McLean's administration, the *esprit de corps* of the mine was so low, and the skill of the workers so slight, that not until February did the mine get back to a point where it met its expenses. This, moreover, made no account of large outlays which Dunbar McLean's extravagant management, ill-advised schemes for pushing the mine, and so forth, had obliged Mr. Bonaparte Sharp to undergo; for that financier was so chagrined at this outcome of his

*régime*, that he himself met the bills, and did not assess the other stockholders. During the month or two following, while the mine paid its way, there were no dividends and no prospects of any in the near future.

Mr. Bonaparte Sharp—who, it should be stated, had never seen Duncan McLeod—was at first indignant, then anxious, and then despondent. "Oh, that I could find a suitable man to put in charge of that property!" he said, among his set, over and over again. About the first of May, one of his friends suggested the query, whether Thomas Bennett were not his man; and the always alert Mr. Bonaparte Sharp began, first to look him up, and then to cultivate him. This he did swiftly, and in a way highly satisfactory to himself, except in one particular. "What is Bennett's record? What mines has he been with? Can he refer to John Hays Hammond, or to any other well known South

range of his information, his astuteness about mining matters, and a certain winsome personal charm, fairly "carried" Mr. Bonaparte Sharp.

"Mr. Bennett, may I tell you about my mine?" asked the latter, when they were in his den.

"Certainly, I should be glad to hear," answered Thomas Bennett.

Mr. Bonaparte Sharp then went elaborately into the story of his sorrows and misfortunes, now of nearly a year's continuance, in connection with the Annie Laurie camp. "Mr. Bennett," he concluded, "from all that I can learn about you, and from our conversation this evening, I feel sure that you are the one person who can put that mine again on its feet. I am willing to pay you a high salary, and I am hoping you will do me the kindness to accept my proposition."

"I am not, Mr. Sharp," Thomas Bennett replied, "one who desires a large salary. The mine, in fact, can hardly afford to pay such a salary, if it is in the condition in which you represent it to be. I shall be glad, on the contrary, to undertake the work at whatever salary was paid in the earlier years of the enterprise; but, on the other hand, I am not willing to put my experience and life into that work without owning some appreciable portion of the stock."

This was a poser for Mr. Bonaparte Sharp. He was sure he could not yield that point. He argued, cogently and persistently, but Thomas Bennett was inflexible. They parted without coming to any agreement. Early the next morning, however, a messenger called at Thomas Bennett's apartments, and asked him to come, as soon as he conveniently could, to Mr. Bonaparte Sharp's office.

"How much stock do you want?" inquired the captain of finance, when Thomas Bennett arrived.

"You say that the face value of the shares, before the change of management, was twenty-five hundred dollars; that, at that time, they had a much higher value; and that there are only one hundred shares?" rejoined Thomas Bennett.

"Exactly," answered Mr. Bonaparte Sharp.

"Well, Mr. Sharp, if I undertake this work," said Thomas Bennett, "I shall make it a success; and, in ordinary circumstances, I

would not touch it without the right to acquire a quarter interest. But, as you are anxious not to diminish your holdings too much, I am willing to take a sixth interest, or, to avoid fractions, fifteen shares, and to pay you their face value, which, so nearly as I can learn, exceeds their worth, as the mine has for some time been doing."

"And how will you pay me?" asked Mr. Bonaparte Sharp.

"I will give you my check at once for the total amount on the First National Bank," replied Thomas Bennett.

"Draw it," cried Mr. Bonaparte Sharp, and check and certificate of stock exchanged places.

"How soon can you take hold at the mine?" inquired Mr. Bonaparte Sharp.

"I shall need to give a few weeks to some other matters," said Thomas Bennett; "but, by the first of July, Mr. Sharp, I think I can be on the ground to begin work."



"He Laughed, He Cried"—

African or Australian expert?" the great man asked.

"It is singular," replied his friend, "but Bennett is obviously an extremely reserved man, out of whom nothing can be got about his past record. In most men this would be ground for suspicion. In Bennett's case, however, I know him so well, and others in whom I have confidence so thoroughly believe in him, that I am almost absolutely sure of his integrity, of his ability, and especially of his great capacity in mining matters. Sharp, you yourself, or I, if we were going to London or to Berlin, might choose, as a mere idiosyncrasy, to shut our mouths like clams about our records, and yet that would be nothing against us."

The next evening the captain of finance had Thomas Bennett to dine, and was completely won by him. His bearing, the clear evidences of integrity and noble living in the man, his facility in conversation, the wide

"That will do admirably," exclaimed Mr. Bonaparte Sharp, rubbing his hands. "Between now and that time I shall be able to close out matters with the present incumbent, and have everything in shape for you to take up the work."

The two men parted. That afternoon Thomas Bennett sailed for Liverpool. When the pilot went over the ship's side at Sandy Hook, he bore in his letter bag this communication to John Hope:

"S. S. Teutonic, Down the Bay, May 15.

"MY DEAR JOHN:

"Shake! Oh, that we might shake, and might pound each other, and laugh to our heart's content! Sometimes it seems as if I should burst. About what? Let me tell you.

"I have reappeared in the world. This, however, is the first moment. I did not study biology to no profit. I have been in New York for some time as a portly English gentleman, Thomas Bennett by name, operating somewhat in Wall Street,—a business I hate; but I did nothing not strictly honorable,—and, especially, cultivating the acquaintance of men interested in mines. Some of them were friends of Mr. Bonaparte Sharp. They thought I could get him out of his troubles. After considerable negotiation, we came to an understanding. He offered me a high salary, which I maintained that the mine could not afford to pay. All I asked was such compensation as the mine's early pay-roll called for. But I was inflexible on one point, namely, that he should sell me fifteen shares of Annie Laurie stock. He was resolute, at first, not to do this; but, at nine-thirty this morning, I gave him my check on the First National Bank for thirty-seven thousand, five hundred dollars, and my certificate for the fifteen shares of stock is at that bank, to be called for by John Hope. This, if the old conditions have not otherwise changed, leaves the present holdings of stock as follows:

Sharp.....	40 shares.
Hope.....	30 shares.
McLeod.....	25 shares.
MacDonald.....	5 shares.

"If I am correct in this assumption, you ought to be able to have an edifying annual meeting of the stockholders, June 3, notwithstanding the warning the great man gave you against such gatherings.

"I am going to see my mother, but shall be in New York not later than June 10, ready to take hold with you along any lines that may seem best; that is, assuming that the stock is as above indicated. Cable me fully at Queenstown, please, using the old cipher; and manage until my return according to your own sweet will.

"I have had, I ought to say in conclusion, some compunctions about using an assumed name. It is the only respect, however, since we parted, in which my conduct has been questionable. But Joseph did virtually the same thing with his brethren, to the good of them and of everybody; and, in war, no reasonable person would for a moment hesitate to do it. That is to say, there are honorable duties of a spy; we praise Nathan Hale and Major André; and what Mr. Bonaparte Sharp levied on us, and on some hundreds of souls closely associated with us, was nothing less than war, and that of a most unjustifiable, venomous and cruel sort. Such action, on his part, in my judgment,—and I have been entirely conscientious in this whole matter,—ought not to be given place to, no, not for an hour. And, John, believe me, from my shaking hands good-bye with you, June 16, last, until now, I have not for one hour given place to that incarnation of the devil which the policy of Mr. Bonaparte Sharp constitutes. My course agrees, also, with my old-time contention, 'That not all people have a right to the truth.'

"With my love to the Old Guard, as fast as you may be communicating with its members,

and with a devotion to you that knows no bounds, I am—

"Always yours,

"DUNCAN McLEOD."

When John Hope received this letter the next forenoon, that always self-mastered man went almost wild. He sent his bookkeeper, his stenographer and his office boy on a holiday till the next morning. He posted a notice reading, "Office Closed Until Tomorrow," and doubly locked the outside door. He even bolted the door of his inner office. Then, behind it, he danced, he sang, he laughed, he cried, he opened his Bible, laid it down on a chair, and, kneeling over it there, poured out his soul in such a volume of thanksgiving as had never before escaped even his lips. Then he pulled himself together. He sat calmly down. He closed his eyes. Thus for the rest of the day he sat motionless and engaged in profound thought, save that, thrice, he paced the room for perhaps a half hour. At five o'clock he opened his eyes, closed his desk, left his office, and sent this telegram, in cipher, to Mary Hope at Fall River:

"The counsel of Ahithophel is defeated. Duncan McLeod and John Hope control the Annie Laurie Mine. The men, scattered far abroad, will be on duty at the mine July 1. God is good, my mother. Join me in thanksgivings, and pray that Duncan and I may be granted wisdom, grace and power to do God's work in the industrial-economic world."

Chapter XXII., entitled *His Blank Wall Rises Again*, will appear next week.

## In and Around Boston

### A Fruitful Easter at Newtonville

It was a day of great rejoicing for Central Church. Dr. O. S. Davis has been with the church a little over three years, and his plain, practical preaching, his earnest efforts to bring the people up to high Christian ideals have resulted in an ingathering of members surpassing anything in the history of the church, twenty-one being received by letter and twenty-five on confession. Three weeks ago it was suggested that, as an Easter offering, an effort be made to reduce the debt on the church. The pastor called together a few men of the congregation and laid the suggestion before them, stating that he already had pledges amounting to \$1,300. They entered into the matter with enthusiasm and to each was assigned a list of persons to be seen. A few women were enlisted in the canvass. As a result, the pastor was able to announce in the evening that over \$6,000 had been raised, reducing the debt to less than \$30,000.

### An Educator's View of the Sunday School

One who has had personal experience in Sunday school teaching, combined with close familiarity with general educational work, addressed the Boston Meeting on Monday in the person of Dr. J. T. Prince of the State Board. He recognized the difficulties in the way of marked changes, but believed much could be accomplished through careful grading and the selection of teachers. The Bible itself should be the basis of instruction. Discussion of personal religion is best carried on with the individual scholar.

At a business session Rev. J. S. Williamson was chosen moderator; Rev. W. H. Rollins, secretary and Rev. Messrs. W. T. Beale, H. N. Hoyt, C. F. Weedon, executive committee. It was voted to omit the meeting April 20.

### A Pastoral Transfer in Greater Boston

There are many signs of a Congregational Renaissance in Greater Boston. Not least is the new church at Faneuil, Brighton, with its commodious chapel strategically located in the midst of a rapidly growing community, with a membership of sixty-eight, well organized and self-supporting from the start. This church has wisely chosen, as its first pastor,

Rev. A. H. Munnix of East Milton, who by ancestry and training is exceptionally qualified for this promising enterprise. Born in Portland, Me., trained in the Payson Memorial Church, and in Amherst and Andover, he further perfected his ministerial preparation by a year's service in mission work in South Dakota and a year of study in Berlin Univer-



REV. ANDREW H. MUNNIX

sity. After a brief pastorate at Hyannis and West Yarmouth he was called to East Milton in 1899. He leaves this church strongly organized, harmonious, courageous, with \$4,000 in hand for the extensive renovation and remodeling of the edifice. The East Milton church in the midst of increasing population, as well as that at Faneuil, with wise administration must soon become an influential center of Congregationalism.

## Womans' Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 10

With Mrs. Capron as leader, the meeting was an appropriate Good Friday service. Love and sympathy were expressed for the missionaries who were present a week ago and who are now on their way to Africa.

Reports were given from workers in Fochow, Dr. Woodhull with her hospital and other medical work, Miss Woodhull, with her woman's school, and Dr. Stryker devoting herself to the study of the language and at the same time rendering valuable assistance in the care of patients.

President Diaz in opening the Mexican Congress recently referred with gratification to the successful working of recent restrictive temperance legislation under which arrests for intoxication have diminished notably.

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## Meetings in Portland Railroad Shops

On invitation of Mr. Merritt, secretary of the Railroad Y. M. C. A., in Portland, Me., Rev. C. W. Fisher, pastor of West Church, began March 2, to hold noon prayer meetings for a half hour every Monday, in the repair shops of the Maine Central Railroad. About twenty-five men gather and sing a few hymns, then listen with interested attention to Mr. Fisher. The latter gives Bible talks from a historical point of view, illustrated with map and blackboard and closing with thoughts about the life of Jesus. An encouraging feature is the free questioning by the men, drawn out by the talks. West Church is in a section containing many of these great-hearted railroad men, and its minister finds this new work one of the pleasantest features of his pastorate. C.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING will hold no session April 20.  
WORCESTER SOUTH CONFERENCE, Grafton, Mass., April 23.  
WOBURN CONFERENCE, First Ch., Malden, Mass., April 28, 2.30 P. M.  
WOMAN'S HOME MISSIONARY ASSOCIATION. Semi-annual, Whitefield Ch., Newburyport, Mass., April 29.  
Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.  
PACIFIC COAST CONGREGATIONAL CONGRESS, Seattle, Wn., May 8-18.  
AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, May 14-16.  
PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.  
Y. M. C. A. CONFERENCE FOR COLLEGE STUDENTS, Gearheart, Ore., May 29.  
CONGREGATIONAL HOME MISSIONARY SOCIETY, Providence, R. I., June 2-4.  
CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Pilgrim Hall, Boston, Mass., June 10.  
NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.  
NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.  
INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

## Deaths

FERGUSON—In Cleburne, Tex., suddenly, March 18, Rev. F. P. Ferguson, pastor of churches at Mazeppa and Zumbro Falls, Minn.  
NOTT—In Hartford, Ct., April 5, after a short illness, Gordon Hall Nott of Chicago, Ill., son of Rev. Samuel Nott, one of first five missionaries sent out by the American Board.  
WILLIAMS—In Burton, O., April 8, Olivia Caskey, wife of Rev. B. A. Williams, aged 30 yrs. She was a Mt. Holyoke and Hartford Seminary graduate, and a woman of rare charm and Christian character. The service was held on Easter morning.

## MISS HARRIET CLEAVELAND

Miss Cleaveland died in Salem, Mass., March 18, in her 68th year. Born in Newbury (Byfield Parish), the daughter of William Neale and Harriet Perley, she was fortunate in her parentage and in the quietness and retirement of her home in Roxford, where she lived for twenty-six years. Her training and the influences surrounding her life were strongly and happily religious. She grew up a Christian, as though any other ideal of conduct were unthinkable.

The last twenty years have been spent with an only sister in Salem, where she was a devoted member of the Tabernacle Church. The faithful and unostentatious performance of duty was natural to her, while the joyous experience she had in it made her days pass blessedly and usefully. Appreciating the best things in society, in literature, in service, she yet was content with that which felt to her, making ever a steady advance in friendship, in knowledge, in capability. Her fortitude in seasons of weakness and pain—in anticipation of a possible fatal end—was notable. She knew, if any one ever did, whom she believed, and her Saviour was a precious reality, as with him she walked through the Valley of the Shadow of Death.

Joy of sad hearts, and light of downcast eyes,  
Dearest, thou art enshrined  
In all thy fragrance in our memories;  
For we must ever find  
Rare thought of thee  
Freshen this weary life, while weary life shall be.

C.

## MRS. MARSHALL C. ADAMS

Died in Jaffrey, N. H., Feb. 9, Susanah B. Patterson, wife of Marshall C. Adams. Mr. and Mrs. Adams had rounded out almost fifty years of married life, which ever presented the best type of Christian living.

Besides her husband Mrs. Adams leaves a son, one of the deacons of the church in Jaffrey, and three daughters, the youngest, Miss Alice Pettie Adams, a missionary of the American Board at Okayama, Japan. No one knew Mrs. Adams but to love and respect her, and so her influence, wherever it went, was potent for good in the best sense of that word. She has gone to her rest leaving an example of what an unselfish, consecrated life, under ordinary surroundings, can accomplish in the family, the church and the community at large.

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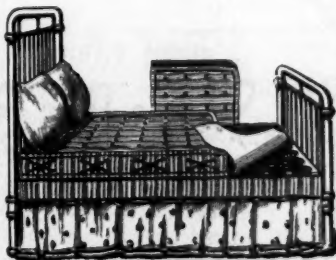
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### A Co-operative Missionary Institute

Now that increasing attention is being given to the study of missionary fields and problems, every advance movement must be welcomed. A meeting held by the churches in northern New York State April 7-9, marks such an advance. It was an institute, not merely a conference. Two essential characteristics marked the gathering. It was educational and inspirational. Both these elements are necessary to secure abiding value. Together they furnish both stimulus and direction.

Thirteen churches were represented. Rev. C. W. Hardendorf of Madrid, who originated the scheme, was reinforced by neighboring pastors and churches. Four of the national home missionary societies were represented and the New York state society was heard through its new secretary, Rev. C. W. Shelton. The American Board would also have had a hearing but for the sudden illness of Dr. Creagan.

This institute was worked up, not by the secretary of a single society, but by the pastors and churches, who threw themselves into it with earnestness and enthusiasm. It was especially a representative body, not limited to old or young, but including select members of the various churches qualified to contribute and to receive the greatest value.

Rev. A. W. Wight of Ogdensburg gave a condensed and instructive outline on Missionary Literature; Its Use and Abuse. This was only one of many. Those who took notes must have carried back to their churches a store of valuable information. Most of the time was given to experts, who were experienced in certain phases of missionary work. Emphasis was placed on the great movements in the kingdom of God, the responsibility of Christians to study them and to keep in prayerful and sympathetic touch therewith.

C. J. R.

### An Interstate Conference

The associations of eastern Kansas and of Kansas City, Mo., recently held a joint meeting at Westminster Church, Kansas City, March 31-April 2. It was one of the most successful sessions ever held by these bodies. Among its most inspiring features were three addresses by Dr. Nehemiah Boynton of Detroit on Spiritual Value of the New Environment; Of the New Ethics; Of the New Evangelism. He claimed that there is no new evangel; the novelty is in the method of presenting it. It now appeals not to the emotional nature alone, but to the whole man.

Superintendent A. K. Wray on Kansas City Problems urged the wisdom of planning churches on

large lines with a view to growth. H. M. Superintendent Thayer called for men with a divine message and the power to adapt it to pioneer conditions. Mr. Chester Johnston, probation officer for the city, extolled the parole system for youthful criminals. Dr. W. P. George, who has just resigned from the entertaining church, set forth the Power of Imagination in the Pulpit. Rev. C. T. Wheeler contributed a review of Professor James's Varieties of Christian Experience; and Dr. Cordley, the Grand Old Man of Kansas Congregationalism, treated King's Theology and the Social Consciousness.

G. K.

### The Alabama Meeting

It was held with First Church, Shelby, March 28-31. Rev. E. E. Scott and his people gave royal welcome. The meetings were pervaded with the conscious presence and assistance of the Holy Spirit, and delightful harmony and good will prevailed. The sermons, addresses and discussions inspired hope and joy and high resolves.

The strong associational sermon was by Rev. James Brown of Anniston. Reports from the churches were in the main encouraging. It became evident that the slowness of growth in numbers was largely due to the fact that quality instead of quantity has been the aim of our workers. The fact came to light also, that numbers converted in our churches have united with other churches, from the mere force of long standing habit of attending them. Nevertheless, much earnest attention was given to discussing plans whereby our numbers may increase faster, and our converts be held when made. The ministers seemed determined to labor more earnestly for these results; but not by methods that might tend to lower the high standards of life and character that we feel it our special mission to foster among our people.

At the opening of the Sunday School Association which preceded that of the churches, Secretary F. P. Woodbury spoke earnest and helpful words. The Woman's Missionary Union held an inspiring session. Their reports showed good work done and evinced a spirit and a capacity to devise which promise more good work.

A. T. C.

### The Church Prayer Meeting

Topic, April 19-25. Keeping Company with God. Isa. 57: 15; 1 Cor. 1: 9; Rom. 8: 9-11; 1 John 1: 3-7; 2 Cor. 13: 14. Fellowship with God. Fellowship with Christ. Fellowship in the Spirit. How to keep company with God.

[For prayer meeting editorial see page 553.]

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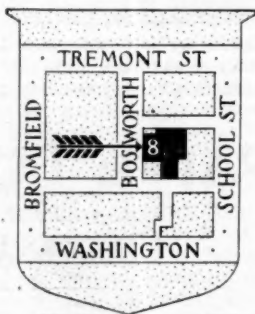
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### From Andover Seminary

Details of the coming reunion, April 27, appear under Religious Notices, page 547. Over 300 Andover graduates reside east of Worcester. Several matters of interest will be brought up at that meeting.

President Slocum's course on The Moral and Religious Evolution of the West extends from April 16-22. Sub-topics are:

1. Early Migrations into the Southwest.
2. The New England Movement into the Middle West.
3. Changes Brought by Later Settlements.
4. Industrial Development of the West.
5. The Church and the School.
6. Congregationalism in the West.

Recent speakers in the Seminary Chapel have been Dr. Lyman Abbott, Dr. W. T. Grenfell, Pres. George Harris of Amherst and Rev. W. E. Wolcott of Lawrence. During Holy Week daily services, in charge of Professor Platner, partook somewhat of the nature of a spiritual "retreat," for both faculty and students.

Under Professor Hincks, the Middle Class is doing much original work, and recently discussed the questions: Is the Divinity of Christ an Essential Part of the Gospel? Is Biblical Criticism Included in the Preaching of the Gospel? Among the subjects proposed for honorary scholarships are: The

Ethics of the New Testament; Ritschl's View of the Atonement.

In the department of New Testament Exegesis the courses are now so arranged that students have the opportunity of reading, under Professor Ryder's instruction, the whole of the New Testament. In the Junior Year the synoptic gospels are carefully sketched. The fourth gospel, the Acts, Romans, The First Epistle of John, and the Apocalypse, are read and interpreted in the elective classes; and the courses in introduction require the written analysis of the remaining epistles.

Perhaps the most interesting residence upon the Hill is about to be re-occupied, after a year's disuse. It was built for Professor Griffin in 1809; occupied by Professors Porter, Justin Edwards Phelps and G. F. Moore; saw the birth of the events leading thereto of the A. B. C. F. M.; and the actual starting of the Education, Tract, and Temperance Societies; while in the small house which stands just to the rear upon a lower terrace, with its one room (study) and fireplace, Mrs. Elizabeth Stuart Phelps Ward wrote some of her early famous books. The whole place is full of interesting historical associations and suggestions.

The Baptist Home Missionary Society closes the year with a deficit of about \$29,000.

### Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 807, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 183 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary Emeritus; Charles E. Hope, Treasurer, 103 East 23d St., New York, N. Y.; Rev. C. H. Talbot, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcox, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. S. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tennessee St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborne, successor to Maria S. Snow, Room 801 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston (auxiliary to the Boston Seaman's Friend Society), Room 601 Congregational House, Boston. Annual membership \$1.00. Life membership \$20.00. President, Mrs. Walter Eia, 13 Ash St., Cambridge, Mass.; Treasurer, Miss Grace Soren, 19 Greenville St., Roxbury, Mass.; Corresponding Secretary, Mrs. Edward S. Chapin, 97 Lake View Avenue, Cambridge; Clerk, Miss Fannie L. Voss, Highland Street, Milton, Mass.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Office 614, 615 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 183 La Salle Street. Donations may be sent to the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 23d St., New York, N. Y. Mr. William R. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Clark, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational Rooms, Fourth Ave. and 23d St., New York; Treasurer, Rev. Samuel B. Forbes, 200 Wetherfield Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Roynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

### Affiliated Societies

AMERICAN TRACT SOCIETY prints and circulates Evangelical Christian literature in 165 languages at home and abroad. Employs colporters; makes grants to Sabbath schools, Missions, soldiers, sailors, etc. Spanish, Immigrant and Mormon work, specialties. Donations and Legacies solicited. Louis Tag, Asst. Treas., 150 Nassau St., New York; E. M. Bliss, D. D., Field Sec., F. A. Henderson, Manager, 54 Bromfield St., Boston.

THE ROAD, by C. C. Harrah, must be read in order that it gives the best, clean-cut conception of Jesus' religion. Sent postpaid for only 25 cents. For April, when the 10th thousand will be reached, it will be sent to students and the poor who inclose 7 cents for mailing. Address, SCOTT HEIGHTS BOOK CO., Des Moines, Io.

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## The Florida Association

BY AN OUTSIDER

For two decades Congregationalism has been winning its way through this wonderful state, till at this twentieth annual meeting of the association seventy-seven churches are reported, scattered all over the state, and during the last year the additions on confession have increased thirty-eight per cent.

Florida has been tried by the freeze and its churches in the fire of affliction, yet the work of our denomination, as it becomes better known, is commending itself as "just the thing for Florida," and this is largely due to the loyalty of the pastors.

The association met at Westville, in the western part, on that narrow strip of land which is a small part of the state, and yet you could put the whole of Massachusetts into it! The delegation from the east coast churches traveled collectively over 10,226 miles in order to attend this association meeting and by their presence encourage the weaker churches among which it met. Three ministers from Georgia traveled 2,620 miles, and the fourteen members from the West Florida churches traveled 1,280 miles, a total of 14,226 miles traversed in order to attend the meeting of the General Congregational Association of the State of Florida. Is not this denominational loyalty? The ministers who responded to the roll-call are worthy of an introduction. There was one who for twenty years has labored in Florida, Georgia and Alabama. A good Congregationalist from Georgia said, "Rev. S. F. Gale has done more for our denomination in the South than any other man in the United States."

The energetic president of the promising theological seminary in Atlanta, Rev. J. E. Kirby, gave an instructive and able address on The Puritan in the Southland. To look into his face was to kindle enthusiasm. He is a young man, quiet, forceful, and his spiritual power was manifest in the sessions of the conference.

The newly appointed president of Rollins College, Dr. W. F. Blackman, brings new life and impetus to our churches. Men of culture and consecration are realizing the rare opportunities to be found in this rapidly developing state, and are bringing their talents to bear on the educational as well as the religious problems which confront our denomination here. Prominent among educators in the state are Prof. E. L. Richardson and P. G. Woodruff, while among the ministers who for years have been loyal toilers in this far field are Messrs. Noble, Butler, Redfield, Campbell, Winslow and a host of others. One has to know these men, to go in and out of their churches, their homes and among their people to realize their consecration.

It has been my privilege to be at two of these association meetings, the first at Key West four years ago. I have attended similar meetings in California and the Eastern states, but never have I met with a body of Congregational ministers who impressed me as living for Christ and the Congregational Church as do these men of Florida. T. C. B.

De Pauw University, Indiana, has elected to its presidency Rev. Edward H. Hughes of Malden, Mass. He is one of the most gifted of the Methodist clergymen of New England.

## HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance.

You who read the pages of *The Congregationalist* are entitled to receive, Free and Prepaid, a small trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

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## Record of the Week

## Calls

BACON, JOS. F., recalled to pastorate at Odell, Ill., after his resignation had been accepted. Accepts.

BOND, ANDREW W., Verdale, Minn., to Cass Lake. Accepts.

CHALMERS, ANDREW B., Grand Ave. Ch., New Haven, Ct., to Plymouth Ch., Worcester, Mass. Accepts.

CRUM, JOHN H., Beacon Hill Ch., Kansas City, Mo., to North Ch., Indianapolis, Ind.

EVANS, J. LEWIS, to remain a third year at S. Canaan, Ct.

FIELD, AARON W., New Marlboro, Mass., to Gilsum, N. H. Accepts.

FOGG, CHAS. G., Union, Ct., to Outer Long Island, Me., for one year. Accepts.

FROST, LEWIS C., Farwell, Mich., to Harrison. Accepts, beginning May 1.

HAECKER, M. CLAUDE, recently of Shell Rock, Io., to Chickasha, I. T., three miles from the Oklahoma line. Accepts.

HAMILTON, GILBERT M., to remain a fourth year at Richmond, N. Y., with an increased salary.

HARRISON, F. B., to Brantford, Can. Accepts, beginning Sept. 1.

HOUSE, EDWIN L., to permanent pastorate First Ch., Portland, Ore.

HUMPHREYS, OLIVER M., to remain indefinitely at Colesburg, Io.; also takes up a new mission work at Osterdock.

JAMES, GEO. W., Hiteman, Io., to Humeston. Declines.

KEAGY, FRANKLIN W., to remain a second year at Roseville, Ill., with an increase of \$200 in salary. Accepts.

KING, E. ALONZO, Marysville, O., to Sandusky. Accepts, beginning May 1.

KIPLINGER, ORVILLE E., E. Chicago, Ind., to First Ch., Michigan City. Accepts, and is at work.

MATTHEWS, JOHN H., Lake View Ch., Worcester, Mass., accepts call to assistant pastorate of First Ch., same city, to begin May 1.

MILLER, CHAS. G., Bethel Ch., Kansas City, Kan., to Osborne. Accepts, beginning April 6.

MIRICK, EDW. A., Alexandria, O., to Plymouth Ch., W. Duluth, Minn. Accepts.

MOHR, CHAS. A., Fort Recovery, O., to work in a New York charity organization while studying at Columbia University. Accepts.

MORSE, EDGAR L., W. Williamsfield, O., to N. Bloomfield and Mesopotamia.

MURPHY, JAS. S., Port Arthur, Tex., to Denison. Accepts, and is at work.

PIERCE, F. F., San Lorenzo, Cal., to Lincoln.

PORTER, HORACE, formerly assistant pastor at Plymouth Ch., Brooklyn, N. Y., to assistant pastorate at First Ch., Montclair, N. J. Accepts.

TAGGART, CHAS. E., recently of Three Oaks, Mich., to Litchfield. Accepts.

TAULBER, JAS. M., N. Enid, Okla., to Manchester. Accepts, beginning work April 19.

TRAVERS, ROBT' M., Petersburg, Neb., to Clay Center. Accepts.

TURRELL, CHAS. W., Fredonia, Kan., to Plymouth Ch., Terre Haute, Ind. Accepts.

WATTENBARGER, OLYNTHUS T., Almena, Kan., to Wakefield. Accepts.

WENTWORTH, HENRY H., Goffstown, N. H., to First Ch., Terre Haute, Ind. Accepts.

WILLIAMS, DAVID T., South Ch., Fort Wayne, Ind., to Brightwood Ch., Indianapolis.

WINN, FRED'K E., late of Bennington, N. H., to Harrison and N. Bridgton, Me. Accepts.

**Ordinations and Installations**

DYER, THOS., o. and i. Fremont, Ind., March 25. Sermon, Rev. C. K. Stockwell; other parts, Rev. J. Webster Bailey and Dr. E. D. Curtis.

## COOKING CONTEST

## Right in the Family Kitchens.

The ladies have a champion interested in the betterment of family cooks.

\$7,500.00 in cash has been donated by C. W. Post, chairman of the Postum Cereal Co., Ltd., to be distributed between now and July next in 735 cash prizes to stimulate family cooks to better service.

Less burned and greasy meat and potatoes; less soggy biscuits, cake, etc., and better coffee, Postum and tea is the motto.

The girls are to compete in the preparation of good, everyday dishes and in general cookery. Probably Grape Nuts and Postum Coffee will come in for some attention incidentally, but the tests will be conducted under the daily direction of the housewife, and 735 cooks will win varying cash prizes from \$200.00 down to \$5.00; no one is required to pay anything whatever to enter this contest, and each winner will receive a large certificate or diploma with the big Postum seal in gilt, a badge of distinction much to be sought after. Particulars can be had by addressing Cookery Dept. No. 352 of Postum Cereal Co., Ltd., Battle Creek, Mich.

FITCH, ALBERT P., pastor-elect of First Ch., Flushing, N. Y., o. Walnut Ave. Ch., Boston, April 9. Sermon, Dr. Henry van Dyke; other parts, Rev. Messrs. W. T. McElveen, J. H. Denison, J. E. Frame and Drs. Arthur Little, Judson Smith, J. L. Withrow, A. H. Plumb and B. F. Hamilton.

GATES, CARL M., Union Sem., o. Dorset, Vt., April 6.

HAMILTON, JOS. S., o. Fourth Ch., Oak Park, Ill., April 2. Sermon, Dr. W. E. Barton; other parts, Rev. Messrs. Jas. Tompkins, C. H. Taintor, Sydney Strong, A. E. Randall and Frank Dyer and Dr. W. A. Bartlett.

LOVEJOY, GEO. E., i. South Ch., Lawrence, Mass., April 8. Sermon, Dr. C. L. Morgan; other parts, Rev. Messrs. B. F. Leavitt, W. E. Wolcott, F. H. Page, D. P. Hatch, F. J. Marsh, F. A. Wilson and Dr. Smith Baker.

WILLIAMS, R. H., o. Nickerson, Kan., March 28. Sermon, Rev. H. E. Thayer; other parts, Rev. Messrs. R. J. Matthews, W. R. Smith, W. N. Wheeler, W. L. Sutherland.

## Resignations

CLAYTON, THOS., First Ch., Allegheny, Pa. Church declines to receive resignation but relieves him of a portion of his work for six months.

DORLAND, CHESTER P., E. Los Angeles, Cal. DRISKO, RAYMOND C., Alfred, Me., after nine years' service.

EVERLY, MILTON M., Julesburg, Col., to take effect May 15.

FROST, LEWIS C., Farwell, Mich., to take effect May 1.

GILCHRIST, HOWARD H., Bethany Ch., W. Terre Haute, Ind.

HARRIS, THEODORE W., Phoenix, N. Y., to take effect May 1.

JANES, HENRY, Newton Falls, O.

MATTHEWS, JOHN H., Lake View Ch., Worcester, Mass.

MCINTYRE, DANIEL, Fairfield and E. Fairfield, Vt., to take effect June 1.

MOHR, CHAS. A., Fort Recovery, O. SMITH, J. CHALLENGER, Alexandria, Ind., withdraws res. at unanimous request of his people, and declines asst chaplaincy, Jeffersonville Reformatory.

TAYLOR, MRS. S. E., Littleton, Col. She starts for a journey around the world.

WENTWORTH, HENRY H., Goffstown, N. H., after 11 years' service.

WHITE, W. A., S. Wardsboro, Vt., to take effect June 1.

## Dismissions

FISKE, G. WALTER, S. Hadley Falls, Mass., April 10.

YALE, DAVID L., Central Ch., Bath, Me., April 7.

## Stated Supplies

HAUGHTON, ROY, Yale Sem., at Bethlehem, Ct.

## Churches Organized and Recognized

JENISON, MICH., 31 March, 24 members. Rev. F. D. White supplying.

NORTH NEW SALEM, MASS., reorg. 4 March, after a lapse of more than 30 years. 15 members. Rev. Albert V. House, pastor, in connection with New Salem.

STAMFORD, CT., First Italian Baptist Ch. has voted unanimously to become Congregational. The church has been organized about ten years and possesses a chapel at W. Stamford. Its pastor until March 29, Rev. Pasquale de Carlo, is now employed by the Ct. Cong. H. M. Soc. at Hartford.

## Increase of Salary

EAMES, CHAS. O., South Ch., Rochester, N. Y., \$300.

WOODWARD, GEO. H., S. Freeport, Me., \$50.

## Personals

DAVIS, WM. H., Elliot Ch., Newton, Mass., has been invited by one of his parishioners to take a sea voyage. Sailing April 16 for Southern France, they will spend ten days ashore and return about May 13.

YERMAN, J. HERBERT and wife received \$100 in gold from their church at Tewksbury, Mass., as they were leaving for their new work in Providence, R. I.

## March Receipts of the A. B. C. F. M.

	1902	1903
Donations, Legacies,	\$35,853.02	\$40,294.01
	12,082.35	16,854.77
Total,	\$47,935.37	\$57,148.78
7 mos. 1902	\$304,794.31	\$317,527.80
Donations, Legacies,	60,436.87	40,425.00
Total,	\$365,231.18	\$357,952.80

Increase in donations for seven months, \$12,733.49; decrease in legacies, \$20,011.87; net decrease, \$7,278.38.

O Lord, I cannot plead my love of Thee;  
I plead Thy love of me;  
The shallow conduit hails the unfathomed sea.  
—Christina Rossetti.

## Boys who make Money after School Hours



Over 3000 Boys in various parts of the country are making money in their spare time selling *The Saturday Evening Post*. Some make as much as \$10.00 and \$15.00 a week. Any boy who reads this can do the same.

IN A Dainty little booklet, which we will send to any boy free, the most successful of our boy agents tell in their own way just how they have made a success of selling

## The Saturday Evening Post

There are many stories of real business tact. Pictures of the boys are given. Send for this booklet and we will forward with it full information how you can begin this work. No money required to start. We will send Ten Copies of the magazine the first week free. Write to-day.

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The Individual Communion Cup continues to grow in favor. Our patented noiseless tray is the one most generally used. One pastor says of it: "It is by far the most perfect thing yet made, so far as our knowledge goes."

Let us send you our special illustrated book, "The Cup." It is free. Write for it. Ask for catalogue No. 23 M.

REED & BARTON, Silversmiths,  
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CHURCH SEATING. Pews, Assembly Chairs and Pulpits. Our attractive designs are also durable, comfortable and aid to better listening. Free catalogue. American School Furniture Company, Salesroom, 19-23 W. 14th Street, New York.

OPIUM MORPHINE and LIQUOR Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.



## Dr. Bradford's Interpretation of the Moderatorship

I do not wish to controvert any one who differs from me concerning the position of moderator of our National Council, but I would like to have my brethren know the reason for my own interpretations of my duties. It is contained in the following by-laws of the council:

*By-law No. V.* "The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer, *ex-officio*, and seven others chosen by the council, including two members of the last previous committee; and four shall be a quorum."

*By-law No. XIV.* "The presiding officers shall retain their offices until their successors are chosen, and the *presiding moderator* at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The *moderator* shall then name the committee of nominations, subject to the approval of the council, which shall at once proceed to the election of its presiding officers. In the absence of the *moderator* and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the council."

I cannot understand how an officer who has no existence can be *ex officio* a member of any committee. (See by-law No. 5.) By-law No. 14 expressly says that "officers shall retain their offices until their successors are chosen." Later and elsewhere it distinctly recognizes the moderator by name, as holding over, and as being charged with the duty of appointing a committee on nomination. How an officer without existence not only can preside in his official capacity, but be expected to appoint a most important committee I do not comprehend. I do not complain if any interpret these

## QUIT AND EAT.

### Some Coffee Tales.

Show a woman an easy, comfortable and healthful way to improve her complexion and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in the most of cases it directly affects the stomach producing slight, and sometimes great congestion of the liver and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body which, in all too many cases, develop into chronic diseases.

A lady speaking of how coffee affected her says:—"I was very fond of coffee but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad and I had a pain in my side steadily, probably in the liver."

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully and from the very first cup we liked the taste of it better than any of the old coffee."

"In a short time the pain left my side and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change."

"A young lawyer in Philadelphia named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago and began on Postum Food Coffee. He quickly recovered and is now well, strong and cheerful and naturally loud in his praises of Postum."

"Another friend, an old gentleman of seventy, named —, who for years suffered all one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes and is perfectly well."

Names given by Postum Co., Battle Creek, Mich.

by laws differently from what I do. I am responsible only for my own action.

I wish here, as I mention this subject for the only time that I shall refer to it, to acknowledge the perfect courtesy of every word which my brethren have written on this subject. In one respect there will be no difference of opinion; viz., neither the council nor its moderator has any authority, and their utterances will command attention only in so far as they are recognized by the churches to be true and wise. AMORY H. BRADFORD

Montclair, N. J., April 11.

## Inauguration at Rollins College

An important event in the educational history of Florida was the inauguration of Rev. William Fremont Blackman, Ph. D., as president of Rollins College, Winter Park, on April 2. After a successful administration of seven years, during which he placed the college upon a sound financial basis, Dr. George M. Ward



PRES. WM. F. BLACKMAN

felt constrained to resign the presidency. Now Dr. Blackman has come, and with his wide culture, and ripe experience gained in important pastorates and eight years' connection with Yale as a professor, he seems just the man for the place.

The distances in Florida are great and the friends of the college are widely scattered, but a goodly number assembled to participate in the inaugural exercises.

In addition to the inaugural address by Dr. Blackman, Dr. D. K. Pearsons of Chicago, the friend of colleges, who has been spending some weeks in Winter Park and has become interested in the college made a characteristic address. In this connection it was announced that he had tendered to the trustees the gift of \$50,000, on condition that \$150,000 be raised by the college in addition within one year as an endowment fund. This money will be raised and Dr. Pearsons is "coming back on his birthday, April 14, 1904, to count out the money for the college." In addition \$50,000 must be raised immediately for new buildings and other needed improvements and \$15,000 for running expenses during the year.

At present the college has no endowment but it is without debt, is sharing in the general prosperity of the state, and is attracting students in increasing numbers. The students have heretofore largely been the children of Northern parents who have become residents of Florida, but those of Southern parentage are increasing. There are also students from the North attracted by the genial climate, and a contingent from Cuba, and no small part of the work of the college is to leaven with its graduates the newly formed republic.

At the close of the inaugural ceremonies, the degree of LL. D. was conferred upon Dr. Pearsons and ex-President Ward, and the degree of D. D. upon Rev. J. I. Norris of the Southern Presbyterian Church, pastor over a church in the neighboring city of Orlando.

R. R. K.

*Libby's* Good things to eat



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**Food Products**

Good housewives keep Libby's Good Things to Eat on the pantry shelves all the year 'round. They're especially in demand for dainty, delightful, impromptu luncheons. They have the delicious flavor that tempts the epicure—they're made after the recipes of the world's best chefs. They're ready to serve on a moment's notice, and lend zest to any feast. FREE—the booklet "How to Make Good Things to Eat." Send five 2c stamps for Libby's big Atlas of the World.

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Salt Rheum, Ringworm, Itch, Acne or other skin troubles, promptly relieved and cured by

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This scientific germicide, which is harmless, cures by killing disease germs. Used and endorsed by the medical profession everywhere. Sold by leading druggists. If not at yours, send 25 cents for a trial bottle. The genuine bears my signature. Accept no substitutes. Address

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**The White Mountain**

See our 1903 souvenir catalogue.

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### Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 20 North William St., N. Y.



**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c and \$1.00 at Druggists



## In and Around Chicago

A Banquet to President Perry of Marietta College

Hon. Charles G. Dawes, Comptroller of the Treasury, gave a dinner at the Chicago Club, April 9, in honor of Pres. Alfred T. Perry, D. D., of Marietta College. There was a large attendance from the city and state, while Ohio, Iowa, Wisconsin and Michigan were represented. The tables were arranged around a beautiful fountain interlaid with flowers and colored electric lights. Mr. Dawes acted as toast-master. President Perry made a strong, comprehensive address, full of hope. He dwelt upon the relations of the small college to the university, saying that the former would always be needed in order to give a broad foundation for more technical study later in the university. He spoke of the high standard of scholarship characteristic of Marietta, and of the fine spirit of the institution; of its opportunity in its relation to several states, and earnestly of its present needs.

Mr. W. W. Mills, president of the First National Bank of Marietta and chairman of the board of trustees, whose strenuous efforts in behalf of the college are known to its friends, said that the territory of the college comprised 65 counties, a population of 2,661,610, exceeding that of the entire states of Indiana, Michigan and Iowa; a territory larger than the states of West Virginia, New Hampshire, Vermont, Massachusetts and Rhode Island combined, and it is the only institution of its kind for the large numbers of young people in all that region. The college sadly needs an endowment of at least a half million dollars and a number of new buildings, a dormitory, a chapel and a library building for its more than 70,000 volumes, the finest collection of books in any college library west of the Alleghenies and larger than that of many universities. Bishop Fallows and other friends of the college and members of the alumni gave brief impromptu addresses.

W. F. M.

### The City Election

Perhaps not all the readers of *The Congregationalist* will be interested in the result of our recent municipal election. But the election of Mayor Harrison for the fourth time, in spite of the fact that his administration is open to severe criticism, has put emphasis on several points. It has made clear what politicians have long known—that a claim steadily persisted in, whether true or false, is often accepted as truth even by those who know better. Mayor Harrison has claimed to be

the only defender of the city's rights against the traction companies, and to have originated the plan for municipal ownership. The fact is, others suggested the plan as early as he, and if their statements are measurably true, even earlier than he. Mr. Stewart, the Republican candidate, would have defended the rights of the city as earnestly as Mr. Harrison and perhaps more intelligently. He was as anxious for the legislature at Springfield to act before the election as his opponent. But Mr. Harrison continued to assert till the day of election that he alone could be trusted with the traction matter, when the fact is that final settlement rests with the council, even after legislation permitting municipal ownership has been secured. Mr. Stewart had the confidence of business men of the city and of the moral element very largely. Saloon men and their patrons did not vote for him. Yet he failed, after making a fine canvass, of election, chiefly, if not entirely, because his party was hampered by the presence in it, and by their supposed prominence in its councils, of Congressman Lorimer and Judge Haney, two men who are not popular with the rank and file of the Republican party, and for whose possible influence many will not vote.

### The Lesson

The lesson is this: The supporters of the Republican ticket hold their party managers to a high moral standard, and will not hesitate to knife any candidate, however unobjectionable he is personally, if by his election they think men whom they do not trust will be kept in power. This action is one of the signs of a healthy municipal life. The election of aldermen teaches a lesson equally plain and quite as encouraging. It shows that men whose record in the council or out of it is unacceptable to the Municipal Voters League, which is wholly impartial and unpartisan, have great difficulty in obtaining votes enough to elect them.

Chicago, April 11.

FRANKLIN.

## A New Leader in Providence, R. I.

Plymouth Church entered on a new era of hopeful work with the installation, March 11, of Rev. Archibald McCord. Mr. McCord's last important charge was at Keene, N. H., but the past two years he has devoted to upbuilding the church at Sayles-



ville, R. I., which owes him a debt of gratitude. Wherever placed he has always achieved marked success in increasing membership by drawing in the people, young and old. He has no sensational methods; he wins by seeking.

Mr. McCord's statement of belief was strong, manly and conservative. The sermon was by Dr. A. H. Plumb of Boston, who dwelt upon the simple truths of the Message of the Gospel. Others participating were: Rev. Messrs. J. H. Lyon of Central Falls, F. J. Goodwin of Pawtucket, E. T. Root and F. B. Pullan of Providence.

The day following these services Plymouth Church observed its twenty-fifth anniversary. It is looking forward to a new building and largely extended work.

F. J. G.

## WISE HUSBAND

### Suggested a Food Cure.

All of the medical skill in the world is powerless to cure certain diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was demanding proper food to build a healthy body from.

In this simple way the use of Grape-Nuts in place of bad food has worked many cures when medical skill has been exhausted. A lady of Plainfield, N. J., who had been an invalid for over 10 years, says: "I have been treated by eminent physicians of New York, Brooklyn and Newark, besides taking innumerable proprietary remedies of a cathartic nature to regulate the bowels.

"My last physician advised a sanitarium, but my husband who had been reading one of your articles said, 'Not until we have tried the boasted virtues of Grape-Nuts.' So we got some and I have now used Grape-Nuts for 8 months. When I began its use I weighed 85 pounds, now I weigh 108½; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic physic to the dogs, the vertigo has left me and my whole system has gained vigor and tone. I can now take a 25-mile ride on my bicycle and enjoy it.

"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.



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WE have just received from abroad some exquisite designs in tailor-made suits and costumes for Summer wear. They are the most advanced styles that have been produced and we have illustrated them in a supplement to our Spring and Summer Catalogue. We have also added many new Summer fabrics to our line. Prices are lower than ever before.

Our Catalogue and Supplement illustrate:

New Suits, well-tailored, showing many variations of the prevailing fashions, from Paris models, \$8 to \$35.

Etamine Costumes, in styles to prevail during the coming Season, the most fashionable costumes for dress occasions, \$12 to \$35.

New Skirts, well fashioned, in Spring and Summer weight materials, look cool and feel cool too, \$4 to \$20.

Rainy Day and Walking Suits and Skirts, Jaunty Jackets, Traveling Dresses, etc.

We keep no ready-made goods but make everything especially to order. If the garment is not entirely satisfactory, send it back promptly and we will cheerfully refund your money.

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Write today for our Catalogue, Supplement and sample; you will get them free by return mail. A postal will bring them.

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